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AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

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July 18, 1931

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Chronicle

Home News.—The sense in which the Administration understood the debt-postponement agreement reached at Paris between Secretary Mellon and the French Government was understood to be that both Governments had agreed "in principle" to the idea of postponing debts and rep- arations, including the unconditional ones, but that France's adhesion to the agreement involved calling a committee of experts from the countries signatory to the Young Plan to discuss the subsidiary questions raised by France. The American Government announced the sending of an "observer" to this meeting, which was to be held in London. Consequently, considerable confusion arose as to whether the Hoover Plan went into effect as of July 1, or whether Germany would be compelled to make its usual July 15 payments, in which case it would have to declare a technical default.

The Department of Commerce made public on July 8 its annual statement of the "Balance of International Payments." In this statement an effort was made, necessarily incomplete, to estimate the total of payments made between the United States and foreign countries. The total shows a drop of more than three billions of dollars' turn-

over from the year previous. Of this drop, \$2,810,000,000 was due to reduced imports and exports during the year, a striking evidence of the depression. There was a balance of exports over imports of \$758,000,000. One interesting item was the sum of \$806,000,000 in foreign securities sold back to foreign countries at a reduced price. There was a decrease of money spent abroad by tourists, but an increase of tourists, due principally to the 52,172 Americans who attended the Passion Play at Oberammergau. American tourists spent \$811,000,000 abroad, of which \$265,000,000 was on European soil, \$266,000,000 in Canada, and \$55,642,000 "on the Mexican border." American investments abroad totaled \$15,134,000,000. A discrepancy of \$374,000,000 was attributed to smuggling and consular fees, and to other undiscovered items.

China.—The Government offensive against the Communists which began on a 130 mile front at the beginning of the month made rapid advance. With practically no resistance one town after another surrendered. At first it was assumed that the retreat of the Reds was a ruse to decoy the Government forces from their base of supplies. Later, however, it seemed clear that they were making a genuine retreat. Meanwhile, the country was suffering severely from heavy summer rains, followed by floods in many sections, leaving hundreds of homeless and quite generally damaging crops, particularly in the Canton area.

The troubles of the Nationalist Government were aggravated by attacks on Chinese residents of Korea which began in Seoul on July 2 and spread to half a dozen other towns. The situation was not got under control by the local police without a heavy toll. Eighty-two Chinese were reported slain and 107 badly hurt. Seven Koreans were also killed. The trouble originated in a quarrel between Korean immigrants and Chinese settlers at Wanpaoshan. The immigrants were obstructed in their efforts to construct a four-mile irrigation ditch in connection with their cultivation of 800 acres of land. The Chinese authorities had previously ordered the suspension of construction work on ditches to irrigate the Korean rice paddies. For a time it was feared that there would be repercussions against the Koreans in Manchuria. The Nanking Government protested the attacks on their nationals and the Japanese Government voted to compensate the Chinese victims but decided that the situation did not call for exceptional measures.

Communists' Defeat

Korean Outbreaks

Debt Postponement

International Payments

France.—After seventeen days of feverish anxiety, debates and negotiations between the French and the United States Governments, and conferences between Secretary Mellon, Premier Laval, M. Briand, and Ambassador Edge, the accord on the War-debt moratorium was approved and initialed on July 6 by the respective delegates. The accord stated agreement on the "essential principle of President Hoover's proposal and on the following propositions, which may be expressed thus:

1. The payment of intergovernmental debts postponed from July 1, 1931 to July 30, 1932.

2. However, the Reich will pay the amount of unconditional annuity. [This point was insisted on by France, contrary to the original proposal.] The French Government agrees, so far as it is concerned, that the payments thus made by the Reich shall be placed by the Bank for International Settlements in guaranteed bonds of the German railroads.

3. All suspended payments shall be subject to interest in accordance with the conditions suggested by the American Government, payable in ten annual instalments beginning July 1, 1933.

4. The same conditions shall apply to the bonds to be issued by the German railroads.

Observations are then made by the French Government "on the three points which do not directly concern the American Government," to the effect that (A) The World Bank shall assist European countries affected by the postponement—which includes problems of such countries as Greece and Yugoslavia; (B) France will not have to supply to the World Bank the guarantee fund required of her by the Young Plan except by monthly payments as they prove necessary; and (C) the question of deliveries in kind shall be studied by a committee of economic experts.

The news of the accord was immediately hailed as done in "the very highest time," by the German Chancellor Curtius, then in Paris. Immense relief was expressed in Great Britain. On July 7 President

Von Hindenburg sent a message of congratulation in the name of the German people, to President Hoover. A proclamation of the German Government promised the "utmost economies," and Herr Von Roesch, German Ambassador to Paris, gave formal assurance, as did Chancellor Bruening to Ambassador Sackett, that Germany would not use her new credits for armament purposes. The generally favorable reaction of European financial and business opinion to the accord was expressed in the approval given to it by the International Chamber of Commerce, meeting in Paris. French comment was in general fairly cordial; but with a decided reservation that everything would depend on Germany's future behavior.

French opinion urged strongly a brief postponement of the conference of economic experts provided for by the accord, owing to the delicacy of the problems: such as the involved French guarantee payment and the question of deliveries in kind. It was finally agreed upon for July 17. Hugh Gibson was named "observer" by Washington.

Germany.—On July 8, leading German industrialists adopted a plan to bolster up the country's weakened foreign credit, by offering to guarantee foreign loans and credits up to \$119,000,000. It was expected that foreign credits of \$200,000,000 would be applied for and easily obtained as a result of the action of the industrialists. The following day the Government gave legal formulation to the proposal in an emergency decree. It was hoped that this move would enable the Reichsbank to recoup its recent gold losses, withdraw credit restriction, and lower its high discount rate. Meanwhile, the extremist parties continued to harass the Government, some minor Fascist disturbances taking place in Bavaria, and more serious Communist disturbances occurring in the large industrial cities. The Prussian police were seriously considering the advisability of suppressing the Communist party.

Great Britain.—The Labor Government escaped defeat by only five votes on the question of Snowden's Land Tax bill. The motion of Prime Minister MacDonald sustained

by a vote of 315 to 16, for the suspension of John McGovern, Scottish Socialist member, who had defied the authority of the Chair, precipitated the worst row witnessed in Parliament in twenty years. The ejected member's friends resisted by force the officers discharging their duty. Four of the offenders apologized later and the matter was dropped. Mr. McGovern continued outside the House his contention for the right to speak on Glasgow Green, the matter which had occasioned his conflict with the Speaker.—Sir William Davison questioned the right of Nikolai Bukharin, until recently chief of the Soviet Political Bureau, to be in England to attend, ostensibly, the International Congress of Science and Technology.

India.—The report of the Royal Commission which for two years had been investigating living and working conditions was submitted to the House of Commons. It indicts labor conditions and indirectly approves Western ideas regarding wages. It declares the major reason for the inefficiency of Indian workers to be the abject living conditions of the workers and recommends limitation of hours, elimination of child labor and general improvement of living conditions. Anti-British and anti-governmental agitation troubled the Northwest Frontier Province where the people are suffering from economic troubles and have been urged to resent the high pay and luxurious standard of living of British officials and to boycott Government institutions.

Italy.—On July 4 the Duke of Aosta, cousin of King Victor Emanuel III, who won the admiration of the nation by his splendid command of the "Unconquered Third Army" throughout the War, died at Turin after a week's illness. At his bedside was the Duchess and their two sons, the Duke of Apulia and the Duke of Spoleto. Before his

Debt
Agreement
Signed

Industrial
Cooperation

Expulsion
of Member

Welcome to
Accord

Royal
Commission
Report

Experts'
Meeting

Death of
Duke of
Aosta

death a message from the Pope and the Pontiff's special blessing had been received. Thousands of telegrams of condolence poured into the palace from all over the country. After solemn religious ceremonies on July 8, the remains were buried at the Duke's own request in the war cemetery at Redipuglia. Among those in attendance at the burial were King Victor Emanuel and Crown Prince Humbert. The Duke's father, it will be recalled, was King of Spain from 1870 until the Republican revolution of 1873, during which time the son was the Crown Prince of Spain with the title Prince of the Asturias. For years he was also the heir presumptive to the Italian throne. He was born at Genoa, January 13, 1869.

Palestine.—While repairing a Roman sewer in the old city of Jerusalem, workmen discovered remains of a wall which archeologists agree was built between 300 and 200 B. C., although it had at first been hoped that this was a part of the oldest wall of the Holy City.—The agitation by Zionists regarding the disturbing events which took place between Jews and Arabs at the Wailing Wall on the Day of Atonement in 1928, has reacted against the Zionists by crystallizing Arab nationalism and anti-Jewish feeling and strengthening the popularity of Hadj Amin El Hussein, the President of the Moslem Supreme Council.

Peru.—A week of intermittent fighting ended when Government troops entered Cuzco; the revolutionary leaders were reported in flight across the Bolivian border. This victory completely suppressed the military rebellion in the South. But the general situation was far from satisfactory. There was growing discontent against the Provisional Government on account of the martial law, the censorship, and political imprisonments. Business was bad, too; imports had fallen to the lowest mark in years, exports were greatly reduced, and a serious unemployment problem was created by the complete stoppage of all public works and the reduced production, especially in cotton and copper. The general elections will not be held until September, but seven political parties are already showing much activity and three candidates are in the field. Former President Benavides has the support of the Civilists; Sr. Haya de la Torre, leader of the Apristas, was backed by a portion of the labor element; and Col. Sanchez Cerro, former Provisional President, although forbidden to re-enter Peru, landed at Callao, announced his candidacy, and had the strong support of the military.

Poland.—The Woodrow Wilson Memorial was dedicated, July 4, in Wilson Park in Poznan. The statue was donated by Ignace Paderewski and designed by Gutzon Borglum. There was wild acclaim when President Moscicki of Poland pulled the string releasing the Polish and American flags which veiled the statue. The entire Polish nation paid high tribute to the great American who more than any other non-Pole had contributed to the rebirth of the New

Poland. A cablegram from President Moscicki to President Hoover expressed the gratitude of the Polish nation for the help of the United States. President Hoover, for his part, was represented by Ambassador Willys, who read the American President's message at the celebration. Mrs. Wilson who was present received a bouquet and the highest military decoration of Poland.

Rumania.—Towards the end of June former Premier Maniu tendered his resignation as leader of the National Peasant party, but King Carol requested former Premier Mironescu to visit M. Maniu on his estate in Transylvania and beg him to reconsider his action in the interests of the country. The Monarch declared that the national situation demanded M. Maniu's continuance. The National Peasant party in an executive meeting also voted to urge M. Maniu to reconsider his resignation. It was feared that if the resignation went through other important political leaders might surrender their parliamentary mandates and withdraw from active civil life, including former Minister of the Interior, Vaida-Voevod.

Russia.—On the same day—July 5—as the opening of the plenary session of the central committee of the Communist party, Joseph Stalin, the party secretary and dictator, published a new economic program, with radical changes in the direction of concessions to capitalistic methods. It virtually sanctioned inequality of wages, established individual responsibility of industry and workers, and readmitted engineers of the old regime into industry, enjoining the young Communists to fraternize with them. Most striking of all, the five-day week, with its continuous operation of the plants, was to be abandoned for a six-day week—five days' work and one free day, which everyone would share. Though strenuously defended by the official press as merely a temporary strategy, the change of plan was generally commented on as an admission of the demoralized conditions with which the Soviet Government is coping, as to labor, food, transportation, finance, and technical aid. Intensive production of coal in the Don Basin district was urged.

Spain.—Manresa, a town famous in Church history as the place where St. Ignatius Loyola conceived the idea of the Jesuit Order and composed his Spiritual Exercises, became the scene of mob violence when rioters marched before the Mayor, demanded the immediate expulsion of the Jesuits, and threatened to burn the Convent of St. Ignatius. Only the intervention of the Governor of Barcelona prevented serious disorder and the complete destruction of the Jesuit buildings. At Corunna a mob of syndicalists, whipped into a high pitch of excitement by speakers at an anti-religious meeting, set fire to the monastery of San Jose de la Montana. The monastery had not been occupied since the anti-clerical rioting that ushered in the Republic. The Governor rushed police and troops to the scene to suppress the demonstration, and firemen suc-

Maniu's
Retirement
Protested

New Economic
Plan

Rebellion
Suppressed

Mob Attacks
Monastery

Wilson
Memorial

ceeded in quenching the flames. At Villa Del Rio, a small town near Cordova, rioters burned the parochial church.

The Sindicato Unico, the communistic labor organization which claims credit for the overwhelming victory of Francisco Macia in the recent national elections, followed its expressed policy of keeping labor in a ferment and thus inciting Spanish workers to revolution before the end of this year. While attempting to terrorize workers of other unions, the Sindicato succeeded temporarily in starting general strikes in Malaga, Granada, and Cordoba. It also called a halt to work by the seaport men, and the electric-light and gas workers of Barcelona. The organization, especially strong in this district, hoped to effect a general strike there also. The Sindicato climaxed its activities by demanding a walk-out of all the workers of the great National Telephone Company. However, it met strong opposition from the Socialist General Union, which claims four-fifths of the nation's workers as members. Headed by Largo Caballero, Minister of Labor, the Socialists were confident that after demonstrating their strength in the recent elections wherein they captured the largest Parliamentary representation, they would be able to combat successfully all the efforts of the Sindicato Unico.

Vatican City.—On July 4 Pope Pius XI, without any previous warning, issued an Encyclical "Concerning Catholic Action." Simultaneously with its printing in the *Osservatore Romano* it was released through a Papal messenger to the press in Paris. It explicitly stated that it was occasioned by the Fascist activities in Rome summarized as "an attempt made to strike unto death that which was and that which always will be dearest to our heart as Father and as Shepherd of Souls." After noting how gratified the Holy See and the Italian Hierarchy had been with the activities of Catholic Action societies especially "in refraining absolutely from any and every kind of political party activity," the Pope went on to denounce "the campaign of false and unjust accusations" resulting in the disbanding of associations of the young people and the university students affiliated with Catholic Action. The Holy Father absolutely denied that there was any political character in Catholic Action and stated that on investigation "We found out that the cases of local ex-directors in the Popular party who subsequently became local directors in the Catholic Action consist of four and some of them are actually sympathizers with and well regarded by the regime and by the party."

When the Popular party was dissolved and passed out of existence those who formerly belonged to Catholic Action continued to belong to Catholic Action, and they submitted themselves with perfect discipline to the fundamental law of Catholic Action, that is, abstention from every political activity, and so did all those who on that occasion asked to be received as members. . . . The regime and the party which seemed to attribute such a fearful and feared strength to those who belong to the Popular party for political reasons should show themselves grateful to Catholic Action, which removed them precisely from that sphere and required them to make a formal pledge not to carry out any political activities, to limit themselves to religious ones.

The Encyclical challenged the Fascist Government to

prove its charges that Catholic Action had engaged in politics, reaffirmed the rights of the family and the Church over the young and the falseness of that philosophy which would give the State a monopoly upon youth, "based on an ideology which clearly resolves itself into a true and real pagan worship of the State." The Encyclical further insisted that the Holy See had no intention of condemning the Fascist party, but merely "that much in the program and in the action of the party which We have seen and have understood to be contrary to the Catholic doctrine and Catholic practice and, therefore, irreconcilable with the name and with the profession of Catholics." Discussing the oath that Italian youth must take about "executing orders without discussion," the Pope stated that "such an oath as it stands is illicit," and suggests that to save their consciences those taking the oath do so with a reservation such as "safeguarding the laws of God and of the Church," or "in accordance with the duties of a good Christian."

The Encyclical was severely assailed by the Fascist press, which retaliated with bitter attacks on the Pope. It was thought it would widen the breach between the Vatican and Premier Mussolini. However, while official cognizance of it was delayed because the Foreign Office was preoccupied with the Hoover plan and Secretary Stimson's visit, it was more generally expected that no actual break between the two Governments would result. However, as head of the Fascist party, the Premier, on July 9, forbade any Fascist joining any organization affiliated to Catholic Action.

League of Nations.—The new League of Nations Committee on Arts and Letters began its session at Geneva on July 8. A distinguished international group was present: including such prominent authors and teachers as John Masefield and Prof. Gilbert Murray, of England; Paul Valéry, of France; Karl Capek, of Czechoslovakia; Ugo Ojetti and R. Paribeni, of Italy; Mme. Nina Roll-Anker, of Norway; Josef Strzygowski and Henri Forcillon. Mr. Masefield advocated place being given to poetry in radio programs, and attention to elocution.—The twenty-eighth World Peace conference began its session at Brussels on July 4.

A Catholic missionary priest in Texas, Charles Taylor, O.M.I., will contribute to next week's issue a happy account of his pioneering work in a vast parish. "Non-Catholics and Mexicans in Texas" will be the title of his article.

The second instalment of Nicolae Popiloff's paper on Manila will deal with the achievement of the Church in that city, and will be illuminated by fine comments on the underlying philosophies of the Spanish and American civilizations.

Elizabeth Jordan will contribute next week her usual monthly comment on the stage.

An Episcopalian Rector's letter on mixed marriages to one of his flock will be an added feature.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 18, 1931

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The Union or the Communists

SOME official at Washington has asked the mine owners and the strikers to please be so good as to go into conference, and the Governor of Pennsylvania has discovered that the Red Cross is unable to cut through the red tape and find some way of feeding the starving children of the miners. Otherwise, the war in the coal fields goes on unchanged, except that of late the union workers have been compelled to fight the Communists as well as the owners.

Speaking at the University of Virginia Institute last week, R. T. Bowden, of the Virginia Federation of Labor, urged a view that has frequently been presented in these pages. Mr. Bowden told the Southern employers plainly that they must choose between the legitimate labor union and the Communists. "The wage earners must be permitted to organize labor unions, or they will eventually organize into some combination not so reasonable and fair." If the employers reject an association with a constructive and helpful program, they have only themselves to blame when the Communist comes in with fire and sword.

The very conditions against which Mr. Bowden warns the South are well established in the bituminous coal fields. After the owners refused to deal with the unions, and had gradually worn them down to a state of helplessness, the place of organized labor was usurped by a Communist group, parading itself as a union. These men did nothing whatever except to capitalize the misery and woe of the miners, not in order to arrive at some constructive program which could help them, but to further, as they said, "a world revolution." The President of the American Federation of Labor gives an accurate account of their pernicious activities in his letter to Theodore Dreiser, published in the *New York World Telegram* for July 7.

They have never done a thing for the miners. They never can and they never will. They capitalize the misery of the miners, encourage them to engage in violence, street uprisings, clashing, hoping they will be injured, perhaps killed, because through such a process they hope to appeal to the passion and feeling of the

public, and as a result, help on the world revolution. . . . One cannot blame the leaders of this Communist movement, because they receive their orders from Moscow. The miners do not know, because they are hungry and discontented, the victims of coal-corporation oppression. They turn to the first one who offers what seems to be a helping hand.

Unfortunately, the public at large does not distinguish between these trouble makers and the genuine union, nor is it disposed to make sufficient allowance for the worker who turns into a Bolshevik when he sees his children dying of starvation. Labor loses, the worker loses, Bolshevism triumphs for the moment, but in the end, invested capital also loses. Capital in this country is stupid and blind. How much longer will it defend the system which piles up per-capita wealth, but evicts the worker and his family from their miserable shack? How much longer will the worker hold back his hand from the torch which the Communist offers him?

The wretchedness of the workers in the coal fields furnishes a case that peremptorily calls for State intervention. The joint boards recommended in the Encyclicals of Leo XIII and Pius XI, representing the owners and the employees, cannot be organized, when both sides are lined up for battle. It therefore becomes the imperative duty of the State to act. Most regrettably, however, Pennsylvania has done as little as West Virginia and Kentucky; or in plain terms, nothing. The Commonwealth, if not the Red Cross, may feed the children starving in Pennsylvania in 1931, and as an emergency measure, that is good. But Pennsylvania's most urgent duty is to invoke its sovereign power to destroy those evil conditions which take the bread from the mouths of little children, and fill the hearts of destitute men and despairing women with bitterness and hatred.

Peace in Our Day

HAS the time come to teach our munition workers how to make ploughshares? A correspondent who writes to take exception to certain statements recently made on this page, thinks that it has. Nations now know that war costs too much, he writes, and nearly every nation today, except our own, is on the verge of bankruptcy. They have also learned since Armistice Day that war never settles the quarrels that brought them into the field. For these reasons, among others, he thinks that the world has become "peace minded."

We hope and we pray that he is right. At the same time, we remember how the very arguments which he presses in 1931, were used as late as July, 1914. Nothing could precipitate a world war, it was said, for the simple reason that only a few nations had money enough to wage war; moreover, the establishment of peace leagues, peace conferences, and peace palaces, had inclined the world to think in terms of peace.

Nevertheless the War came. Doubtless it taught the world something about the waste and futility of war. But nations forget easily. The generation that actually fought thinks of war in the physiological terms stated by Walt Whitman. The next generation is apt to think of war in terms of pure glory. Once more the stage is set for war.

As it seems to us, Catholics can contribute to the establishment of world peace in two ways. They can pray for peace, and they can support our Catholic peace societies. These alone, taking their principles from the Church, and functioning under the direction of the Holy See, can work effectively. But are we doing enough to establish this Catholic movement in our colleges? It assuredly must take root there, if it is to be permanent.

Crime and Illiteracy

TWELVE years ago, the campaign for the old Smith-Towner Federal Education bill was in full swing. The contention that a steady growth of illiteracy constituted a national peril took precedence of all arguments for the bill, and enjoyed a certain popularity, until a simple statement of the facts overthrew it. Quoting from the official records, AMERICA showed that, instead of increasing, the illiteracy rates had steadily decreased for nearly fifty years. Thus in 1870, the rate was 20; in 1880, 17; in 1890, 13.3; in 1900, 10.7; and in 1910, 6.7. The position that the States had succeeded fairly well in dealing with the problem of illiteracy received further confirmation from the figures of the Census of 1920 which showed that the rate had decreased to 6. The presumption that the States would probably continue to deal with it satisfactorily is verified by the drop in 1930 to 4.3.

But the argument suffered from a worse defect than failure to conform with the actual facts of the case. Underlying it was the old assumption that national peace and prosperity depend upon the ability of our citizens to read and to write. It never occurred to these good people that very little has been gained when you teach a child how to read, and he employs his newly acquired ability in perusing the pages of a daily tabloid. The importance of training the child to use properly whatever skill or learning he might have acquired, was a wisdom that lay beyond their ken. Nor did they ever stop to reflect that the very worst element in any community are the men and women who, with well stored minds and trained intellects, use their talents to transform crime into an easy and lucrative way of making a living.

What escaped them occurred last week to that fiery pedagogue, William McAndrew, who some years ago migrated from New York to Chicago to superintend the public schools of that city. Mr. McAndrew's candor, or as others might say, his incurable habit of saying the right thing at the wrong time, at last led that city to dispense with his services, and Chicago thereby lost not only a competent superintendent, but a living refutation of the saying that all Scots are dour and silent. Addressing the National Education Association in convention at Los Angeles, Mr. McAndrew told the teachers that "the crookedest crooks in our government have been well educated. We have more crooked officials, more corrupt judges, more crime, and more rotten politics, in this country than in any country in the world; and this despite the early concept of our educational system as a system set up to insure justice, domestic tranquillity, national security, and the general welfare."

We shall not say Mr. McAndrew nay. The illiteracy

rate steadily decreases, schools flourish, we spend more money and more time on education than are spent in any other country—and the crime rate rises, not slowly, but with frightful speed, and constantly. If education is the cure of all our evils, then something is the matter with the kind of education we are buying. Perhaps the dealer has adulterated it; or like a dishonest bootlegger—is there any other sort?—has cut it.

There we approach a solution of the difficulty. Much of what passes for education in this country, beginning with the elementary school and ending with the college, is merely a process of endeavoring to hold the child still to stuff him with assorted data drawn from various magazines of fact and fancy. No wonder the poor child suffers from mental indigestion. In other institutions, he is permitted to graze at will, picking up a shop-girl's luncheon of chocolate eclairs, fortified by a nut sundae, and topped off with a pickle; and he ends with mental colic.

At its best, however, public education with us is a poor maimed thing; or, rather, a dead thing, since it lacks religion which is the very soul of education. When we expel God from the school, we subject our boys and girls to a process which tends to make them pagans. Certainly we lower the illiteracy rate. But what is public education doing to lower the crime rate?

The Federal Farmhouse

SOME days ago Dr. Julius Klein undertook to defend the publication by the Government of booklets dealing with such topics as the habits of the bee, and the sort of pens the well-bred pig is using this year. He said that these booklets were useful. Of course, he expanded the defense, but that was its substance.

This plea hardly covers the indictment. The charge is not that what the Government does in teaching the farmer what to do until the doctor comes, is worthless. At times it may be of dubious value, but that is beside the point. The real issue is this: by what warrant does the Government justify itself in entering this field at all?

Writing in the *Chicago Tribune* on June 5, Arthur Sears Henning commented on the recent establishment of the Bureau of Agricultural Engineering, which will operate under the sheltering wing of the Department of Agriculture. The first job which this bureau will undertake is to remodel all the farmhouses in the United States. It is a commentary on the wisdom of the Federal Government that just at the time when farmers are migrating to town as fast as they can get their few chattels on a moving van, Uncle Sam revamps the old farmhouse.

"There are more than 6,000,000 farmhouses in the United States," explains the head of the new bureau, "and some of them have been in use for many years. They need modernizing." It would be rashness to deny either statement. Very few farmhouses have sunken bathtubs, and the few that remain along the Atlantic seaboard are about to fall apart. But what concerns us at present is the particular clause in the Federal Constitution which authorizes the Government to modernize farmhouses.

It is not said that the Government intends to pay the bill for all this reconstruction. But if it does not, who will? The farmer hasn't any money, and, besides, most of him are getting ready to move to town. Of all the follies in which the Federal Government has engaged these last decades, this is the most egregious.

Upon This Rock

THE reply of "the regime and party" in Italy, to use the phrase of the Holy Father in his Encyclical of June 29, will be awaited with interest throughout the world. What the tenor of that reply will be, is, of course, purely a matter of speculation. Partisanship will dictate a series of meaningless quibbles. Statesmanship will observe that the Holy Father has purposely left open a line of retreat, and will take it.

It is our judgment that the party in control of the Government will, in the end, recognize the wisdom, as well as the justice, of the Holy Father's plain statement of the case. The Government has everything to gain from a spirit of loyal cooperation with the Holy See, and everything to lose from a break with the Holy See. It should now be clear to the authorities that Pius XI will neither yield nor compromise the great principles of which the Encyclical is a spirited defense. All doubt on that point, if any ever existed, must now be dissipated. Even the extremists must realize that the Pontiff can neither be cajoled nor terrorized.

In the spirit of his predecessors in the See of Peter, Pius XI has shown his willingness to concede much and to concede often, but always with the proviso that not one concession minimized a principle, and that all promoted the welfare of religion. That has been the temper of the Holy See from the time of the first concordat. If the Pope is a sovereign, he is also a spiritual sovereign; and beyond this, he is a father, and a true shepherd of souls. He would be all things to all men to gain all to Christ. Until they are prepared for the strong meat of spiritual doctrine, he will nourish the weak and the struggling on milk for babes. He will condescend to persuasion when he might issue an order, and he will tolerate much that in other circumstances would be met with stern remonstrance. But there is one thing which the Bishop of Rome will not do, and that is to trifle with truth and justice. When will Governments (as well as certain non-Catholic religious groups) learn that it is hopeless to ask Rome to compromise a principle, and worse than folly to think that menaces can shake the Rock of Peter?

To the world at large, it is perfectly evident that the Italian Government, or certain radical sections to which too much deference has been paid, is spreading its control too widely. Probably the New York *Sun* expressed the opinion of thinking men in this country when it said that the control of the child by the State, instead of by its parents, was a practice that helped neither the child nor the State. This dictatorship in education is bad enough, but the suppression of religious groups, engaged in exclusively religious pursuits, on the ground that they constituted a challenge to the authority of the State, is worse.

In spite of extreme provocation, the Holy Father has

not condemned the Fascist State as such. He has condemned its excesses. So strong in other respects, that party has of late exhibited a curious timidity as often as there was question of suppressing outrages in word and deed against the very person of the Holy Father, as well as against the Catholic lay societies. In the hope that a policy more consonant with justice, and with the clear guarantees of the Vatican Treaty, will be adopted by the party and regime, the Holy Father has shown remarkable forbearance in dealing with the Government. Indeed, as the Pontiff writes, his condemnation of its excesses, has "accomplished a good work for the party itself."

Here, then, is the line of retreat which the Pontiff deliberately allows to remain open. Will it be taken by the Government? Let the spirit which only a few years ago led the party to understand the necessity of cooperation with the Holy See, be once more invoked by the party, and a just and honorable peace can be established.

Religious Indifferentism

EVERY proper movement to bring about a better understanding between citizens of varying religious allegiances is to be welcomed. There is no good reason why Catholics and Protestants, Jews and religious indifferentists, should regard one another with feelings of bitterness or hostility. Indeed, it is impossible to reconcile hostility with the great law of charity enunciated by Jesus Christ. Our Lord taught us to love our neighbor, and at the same time taught that by the term *neighbor*, every human creature was to be included.

But attention should be drawn to the phrase "every proper movement." Obviously, not every movement is proper. A movement which leads non-Catholics to believe that, in the Catholic teaching, one religion is quite as good as another, is highly improper. Fundamentally, it is a falsehood, for Catholics believe nothing of the sort. In the next place, it is a most effective method of keeping an inquiring non-Catholic outside the one true Fold established by Jesus Christ. "Mutual understanding" established on that basis is a most pernicious misunderstanding.

That we are all traveling to the same home and the same Father, although along different roads, is a common theme for certain newspaper poets. It is also a sentiment frequently uttered by well-meaning but muddled apologists. In one sense, it contains a substratum of truth. Unfortunately, however, it is commonly taken to mean, both by the speaker and his audience, that all roads lead equally well to God, and that since the religion we profess is a matter of indifference to Him, it may properly be a matter of indifference to us as well. It is hardly necessary to observe that this conclusion is wholly at variance with the fact that God sent His Only-begotten Son into this world to teach with authority a definite doctrine, and that Jesus Christ established a visible Church to continue that one authoritative teaching to the end of time.

We may and do respect the sincerity and the goodness of men and women whose religious creed is not ours. But the creed itself Catholics do not and cannot respect. Good feeling based upon an untruth is not a fruit of true charity, but a most harmful delusion.

Manila, Pearl of the Orient

NICOLAE POPILOFF

(The first of two articles on the Philippines)

REGARDLESS of the fact that occasionally there is found in the Dead Letter Office at Washington mail addressed "Manila, Cuba," the most "Leal" city of the Orient is still the capital and principal city of the Philippine Islands. Manila is an epitome of the history of the Orient for the past five hundred years. The Mohammedans were there supreme until the Mexicans, Urdaneta the priest, and Legaspi the soldier, took the city in 1571 and linked it historically, architecturally, ethnologically, socially, religiously, and commercially with Spain, through the Republic south of the Rio Grande. The link forged by the Spaniards in 1571 was practically unbroken until the American Occupation in 1898, with the exception of England's conquest in 1762, and the few years the city was held by the Dutch.

Manila is old, very old. The *conquistadores* took possession 205 years before the Declaration of Independence and 198 years before Portola sighted San Francisco Bay. The Chinese traded silk in the port in the middle of the thirteenth century, coming down in their champans on the favorable monsoon. Like the famous Cathedral of Notre Dame whose façade is a chiseled history of Gothic architecture, Manila's history is a composite of three civilizations. Tondo and the environment adjacent recalls the Malay-Mohammedan origin and the days of the Rajahs; the compact Walled City (*Intramuros*) is redolent of Spanish domination; and the stretch of Malate south of the Walled City shows the American presence.

Of the three, the Spanish influence predominates: it was the Spaniard who brought Catholicism to the Islands. He preserved the native inhabitants and their decent customs; he educated them; he developed the agricultural possibilities of the country; he imported the numerous shrubs and fruits and animals and plants which have made the land a veritable garden; and above all he built the churches, the convents, and the hospitals which stand monumental to a lively faith in the Catholic Church, which has always been Spain's. Manila is typically Spanish, typically medieval, typically artistic and practical. The Walled City is one of the finest examples extant of the fortified city of the sixteenth century. A study of this feature but complements the study of history.

There are intact the three miles of massive, twenty-foot embattlements surrounding the city, pierced by several gates preserved in all their artistic quaintness, drawbridges, and some of the windlass-operating machinery still in place. The broad moat has been drained and filled and planted by the Americans, and, instead of storming warriors, golfers, athletes, and footballers do battle on its wide expanse. The watch towers at convenient angles of the walls, the bastions and redoubts flanking the gates, and the sally bridges connecting them, are all that a student would want to see to round out his preconceived idea of a city of the Middle Ages. Of the gates, that of San-

tiago is the most beautiful, but the Parian is the most interesting.

Outside the Parian gate there was built under Governor Ronquillo the *alcayeria*, or silk-trading place for the Chinese who had reached large numbers in the city. They were always a suspect necessity in the life of Manila. The better to keep them in control the segregation was made. Now when the annual Acapulco galleon left Manila, the heaviest item on its manifest was silk from China. As the Archipelago was a dependency of Mexico in the colonization program of Spain, the men and money were supplied by that country. The galleon left Manila with cargo valued at \$500,000 and returned with cargo at a profit of \$500,000. With the return came those big Mexican dollars found in the interior of China today and also the Mexican word for market-place, *parian*. This history link survives at Manila after the silk and the *alcayeria* have gone.

Massiveness is the basic note in the Spanish structural design at Manila; a Catholic church its noblest exponent; red and cream its colors; protection and seclusion its end. In a land subject to earthquakes the low massive construction is best in the absence of steel reinforcing, and the architecture is similar to that followed by Padres Serra and Kino in the western and southwestern parts of the United States. The church doors are wide and high and some of them beautifully carved and set in deep recessed arches. Niches for saints' figures, a rose window, or other devices adorn the façades and nearly all of them are flanked by those splendid symmetrical bell towers, three and four stories high, which George Wharton James described so well and enthusiastically in his work on the missions of California. The walls are unbroken stretches of stone or of plastered earth enclosing large areas of hardwood or tiled floors. The Augustinian church was the oldest (1599) and withstood several earthquakes only to be destroyed by fire within the last year. In that church the naked hardwood rafters spanned the nave and the walls were hung with heavy drapes. In the choir were several large manuscripts of the Common Office, parchment, with the prized illuminated initials.

The Jesuit church in Calle Arzobispo is the latest church and possibly one of the most distinctive. The interior is finished in a native red hardwood which lends itself to exquisite carving. The ceiling is broken into deep-panelled squares filled with sun flowers, and is supported laterally on rounded arches springing from tall, graceful, fluted columns set on marble bases. The capitals of the columns are heavily laden with acanthus; the arches are enriched with sunflowers; the altars are a mass of carving; the floor is black and white tile: the whole combined effect making one of the most unique decorative schemes of the Orient. All the wonderful millwork and

handcarving is the product of Filipino artisans. The American Cathedral is the largest church in Manila and is built in Romanesque gothic. It has the basilica shape, the rounded apse, a delicately built clerestory of traceried lights supported on clustered columns, a rich-toned rose window in the façade, a beautiful dome over the transept, while the lean-to houses several ambulatories. The churches are Manila's greatest attraction. They represent various stages in its evangelization.

The space the American puts into streets, the Spaniard puts into courts and plazas. Manila's streets are narrow; the sidewalks are narrow; balconies project over them; scroll-like bars in front of lights abut them inconveniently; it is the oriental note familiar to the Spaniard on the Peninsula. But the attendant close atmosphere of the beloved Manila he has penetrated and relieved by the numerous interior courts. They are unfailing breaths of fresh air! The Ateneo of the Jesuits has seven courts; most of the churches have courts fronting them; the cloisters of the monasteries and conventos surround courts; Manila hotel entrances run past clerks to the courts; dwellings of various capacities back onto courts.

What the Spaniard has done in providing these interior courts he has done on a much larger scale in the adjacent districts by laying out numerous plazas. They are wide breathing spaces at strategic points, paved and well ordered for traffic relief, for processions, for airiness, and in other days as assembling points for soldiers. Their usefulness is still great. Plaza Goiti, named after the conqueror of the Tondo Rajah, has the Santa Cruz church in the middle of it. The bridge of the same name crosses the Pasig to enter it. Along one side is the

Monte de Piedad. A modern safety station witnesses to this center of traffic. The Escolta, principal foreign business street, starts at Plaza Goiti and ends at Plaza Cervantes. At the plazas religious processions start, the automobiles stand, the newsdealers and flower-venders have their stands, and even gasoline dispensaries have edged in.

The American occupation of Manila brought there some of the wide open spaces of the homeland. Though the general principle of the architectural scheme adhered to by the structures put up under American supervision makes for balconies and courts and large lights after the Spanish style, the approaches to *Intramuros* have been expanded into wide avenues and boulevards. Calle Azcarraga has been cleared of the picturesque structure that divided it; Burnham Green between the east wall and the Bay has been added to the Luneta; Cavité Boulevard skirts the bay shore; Calles Taft and Magallanes are the parade grounds for the boulevardiers after the heat of the day. The wide open spaces the Americans have also put into the market places which have been reconstructed of reinforced concrete—large, with tiled roofs, cement floors, open on all four sides and cleansed nightly by a flood of artesian well water. To have drained the moat, to have extinguished the mosquito, to have constructed broad and well-paved avenues and to have accomplished numerous other works for the material well-being of the inhabitants of the Philippines, are the colonial benefactions America deserves praise for. What she has done she has done effectively and well.

Some of what the Catholic Church did for the Islands before and since the occupation, will be related in another article.

Mission-Minded Students at Niagara

VINCENT I. KENNALLY, S. J.

Associate Editor, Jesuit Missions

IT was hot the first few days of July, as perhaps you may remember. It was hot all over the country. It was hot even at Niagara Falls, though the sight of the flood of green water bending smoothly over the brink of the precipice to thunder through clouds of mists into the abyss beneath was delightfully refreshing. But there was another kind of heat at Niagara Falls during those early days of July, a heat that was not atmospheric. It was a heat engendered by the enthusiasm with which American Catholic youth had answered the call to the Seventh National Convention of the Catholic Students' Mission Crusade.

The venerable University of Niagara, beautifully situated above the lower gorge of the Niagara River, opened its doors, or rather gave itself over completely, from June 29 to July 2, in welcome to convention delegates from all over the country. According to the estimate of the officials, there were between 1,200 and 1,500 delegates present. The Buffalo local conference accounted for two or three hundred of these, but the representation was truly national. Seminarians, college men and women,

high-school boys and girls mingled in a happy fraternity of a common mission interest in fulfilment of the Crusade slogan for this convention, "Meet old friends and make new ones at Niagara."

Truly it was an occasion to inspire the observer with great confidence in the strength of these young people in their Faith. With them, as with all Catholics, an interest in things missionary is a test of faith, for, as Archbishop Beckman of Dubuque, Ia., Chairman of the National Executive Board of the Crusade, pointed out in his address of welcome to the delegates at the opening session, the Church is essentially a missionary organization. Its work is to carry out the last command given by Christ to His Apostles: "Go ye into the whole world and preach the Gospel to every creature . . ." The C. S. M. C., from its inception in 1918, has endeavored to bring the consciousness of this great mission of the Church home to American youth; and American Catholic youth has nobly responded.

No little credit for the success of the Crusade movement is due to the devoted Sisters who have been the

means of making their pupils mission minded. It was good to see so many of them at Niagara in all their varied religious habits to the number of almost a hundred and fifty, there to witness the fruits of their own labors and to receive inspiration from the success of others. Diocesan Directors of the Society for the Propagation of the Faith were there in numbers, too, often as leaders of groups of student delegates. To them, Archbishop Beckman in his report attributed the increase in the number of Crusade units since the last national convention held two years ago at Washington, D.C. Senior units now number 901, and junior units 1,757, representing a total enrolment of half a million. Besides the diocesan directors there were well over a hundred other priests in attendance. Many of these were moderators of Sodality of the Blessed Virgin in schools and parishes, and it was noteworthy in the various sessions that the most active and enthusiastic crusaders were from schools where the Crusade unit is the mission section of the Sodality, affiliated as such with the headquarters at the Crusade Castle in Cincinnati.

The opening session of the Convention was called to order by the Executive Director, Msgr. Frank A. Thill, National Secretary-Treasurer, Monday evening, June 29, in the auditorium of St. Vincent's Hall. A cablegram from the Holy Father was read bestowing his special blessing on all delegates and members "to the end that the Crusade may succeed in ever greater measure in developing devotion to the Catholic missionary cause."

The welcome to the Diocese of Buffalo was voiced by the Rev. A. J. Link, Diocesan Director of the Society for the Propagation of the Faith, in the name of the Rt. Rev. William Turner, D.D., Bishop of Buffalo. The Very Rev. John J. O'Byrne, C.M., President of Niagara University, to whose gracious invitation the Convention was indebted for the use of the buildings and grounds of the institution, briefly expressed his pleasure at the large number present, and gave credit for the difficult work of preparation to the faculty and students of the University. At the conclusion of the report of the Executive Board, read by Archbishop Beckman, a stirring keynote address was delivered by the Rev. Edward Hughes, O. P., Editor of the *Torch* and formerly missionary in China. The responsibility he placed on those in attendance to be "trustees of the Crusade" was accepted and fulfilled, as the proceedings of the following days proved.

The Crusade program of prayer, study, sacrifice, was carried out even in the nature of the various meetings. The delegates prayed. Practically all those resident at the University attended some one of the many Masses celebrated each morning in the University chapel, and many received Holy Communion. The evenings found all assembled on the campus where Benediction of the Blessed Sacrament brought the day's deliberations to a close. The morning of the second day was featured by an outdoor Mass celebrated by Bishop Turner. Archbishop John T. McNicholas, O.P., S.T.M., of Cincinnati and President of the Crusade, preached the sermon in which he urged his hearers to become "torchbearers of the love of Christ." The Archbishop urged the members of the Crusade to a full use of their talents to attain a

leadership which should be theirs as "informed students of America, as prayerful students of America, as generous students of America."

The delegates studied. In two mission conferences, one devoted to Home Missions and the other to Foreign Missions they heard from the lips of experienced missionaries and directors of missionary enterprises a practical exposition of mission problems. Msgr. Eugene J. McGuinness, of the Catholic Church Extension Society, gave a general view of the home missions summarizing the present program towards them under three heads: "to keep what we have in good working order; to encourage vocations by prayer and sacrifice; to look upon yourselves (crusaders) as capable of becoming, by knowledge and activity, leaders of others." The Rev. John T. Gillard, S.S.J., presented a challenge when he spoke of the 15,000,000 Negroes in the United States of whom only 200,000 are Catholics with about 220 priests working among them. A veteran missionary among the Indians of the Southwest, the Rev. William Huffer, made the very practical recommendation that more Catholic young men and women go into Government Civil Service in the Indian Bureau. In the foreign mission conference the Most Rev. Celso Costantini, Apostolic Delegate to China, speaking through an interpreter, voiced a plea for American support of the Catholic University of Peking which is in danger because of the unsettled conditions of the country. The Rev. John A. Lynch, C.S.S.R., made a stirring plea for interest in the Medical Missions.

Instructive as these formal conferences were, your correspondent found the greatest interest aroused by informal gatherings on the campus arranged for the evening of the following day when the delegates had an opportunity to gather around the missionary in whom they were most interested, to listen to his personal experiences and ask him questions. Perhaps it was due in part to the extraordinary heat, but more to the single-mindedness and utter devotion to what Pius XI has called "the most difficult of the missions" that brought a large and most attentive group to where Father John Fox, S. J., told of his experiences at Kashunak, Alaska. This zealous missionary surely carried the hearts and the prayers of the young people back with him to his lonely mission when he set out on his long journey the day after the Convention closed. Of course, it is impossible to speak of all,—of the picture of Chinese bandits drawn by Father Theophane Maguire, C.P., member of the Passionist Mission Band, Hunan Province, China; of the inspiring talks given by Very Rev. Raymond A. Lane, M.M., of Maryknoll, and by Rev. Mother Mary Joseph, Mother-General of the Maryknoll Sisters. Indeed, the list of missionaries on the program was so long one evening the closing Benediction took place at 11:15, and even then all were not able to speak!

But it was in the forums conducted by the students themselves that the real strength of the crusading spirit was made manifest. In order to make the discussions bear on common problems the delegates were divided into three groups, seminarians, college students, and high-school students. Each group discussed the same subjects

bearing on some phase of Crusade activity which were introduced by a student who had been chosen after a nation-wide contest. It was refreshing, for instance, in the college group to hear Miss Mary Leary of Nazareth College, Rochester, N. Y., tell of how the students, having hit upon the plan of raising money for the missions by selling candy, found it so successful that when Lent came they were divided as to whether it were better to give up candy as a penance or eat it to help the missions! The student attitude towards vocations, "a personal giving" to the missions, was well expressed in a pregnant phrase "the best are going; we envy them."

The topics discussed in the different forums came up for concerted action in the general business meetings at which all the delegates were present. The best of these, in the opinion of your correspondent, was the one in which the question of the practicability of the establishment of a "vocation bureau" to assist Crusaders in determining their state in life was proposed. It was advanced and strongly recommended by Father Michael A. Mathis, C.S.C., Superior of the Holy Cross Foreign Mission Society. After a short debate, in which students alone took part, it was referred to a committee which reported at a later meeting rejecting the idea of a Bureau and advocating simply the preparation of a book in the "Paladin Series," on vocations, to be published at the Crusade headquarters. Amongst other business the assembly approved the project of improving the Crusade library of mission lectures by the addition of film strips and the awarding of Crusade honors for the preparation of original plays. A subject that aroused great interest, not to mention heat, was the question of the recognition of veteran units. A resolution putting them on a par with student senior units was finally defeated. No little credit for rapid transaction of business in these general meetings was due to the excellent chairmanship of Msgr. Thill and his influence on strict parliamentary procedure.

The final business was the election of officers, carried out under the change made in the constitution of the Crusade granting larger student representation on the executive board. The following national officers were re-elected: Archbishop John T. McNicholas, O.P., S.T.M., president; Archbishop Francis J. Beckman, D.D., chairman of the executive board; Msgr. Frank A. Thill, secretary-treasurer; J. Paul Spaeth, Cincinnati, director of the unit activities. The student representatives elected to the executive board were: for major seminaries, William J. Sutherland, of Niagara University, Niagara Falls; for minor seminaries, John McGilley, of Holy Ghost Apostolic College, Cornwallis Heights, Pa.; for college men, Jerome J. Downey, Georgetown University, Washington, D.C.; for college women, Eleanor Riley, Fontbonne College, St. Louis; for high-school boys, James Farrell, St. Ignatius High School, Cleveland; for high-school girls, Julia Hagerty, Academy of Our Lady, Chicago.

We wish there were space to describe the colorful pageant which was presented on the campus on Wednesday afternoon. The pageant, written by Father Daniel A. Lord, S.J., and presented to the Crusade, is an ex-

emplification of the ritual of initiation into the Crusade. Over 250 students from all the schools in the vicinity of Niagara and Buffalo participated, under the direction of Father Francis L. Meade, C.M.

One of the most attractive features of the whole convention to which it is impossible to do justice here, was the mission exhibition. The entire second floor of St. Vincent's Hall was given over to booths displaying the work being done by American missionaries throughout the world. Representatives of different missionary societies were in attendance to explain the nature of their varied fields of endeavor. One could meet a Chinese Sister from the Maryknoll Mission, a Passionist who had seen service in China, Franciscans, Dominicans, a Filipino Jesuit, or a Brahman Jesuit from India. One could see graphically presented the task of the Sisters in the Negro and Indian Mission; if you were fortunate, you might even meet that valiant woman, Mother Katharine Drexel. You would receive stacks of carefully prepared booklets to enable you to sit down at your leisure when you had returned from the Convention and try to appreciate the zeal, the energy, the money, the lives that are being spent in the cause of the missions in and by America, and you would be inspired, I am sure, to pray that American Catholic youth may ever be faithful to the ideal of its Student's Mission Crusade, faithful by study, and prayer, and sacrifice to strive more valiantly to accomplish its purpose: "The world for the Sacred Heart, the Sacred Heart for the world."

"Going North"

L. A. G. STRONG

THERE was some reason—though, I admit, hardly enough—to excuse the extravagance. One of us had had a few days in a nursing home, the other was a little tired: it would be very pleasant, and, after all, we mightn't be able to afford it another time: wherefore we plunged, and traveled up first class, in sleepers. I don't know whether it was more encouraging or depressing to note the changed attitude of the railway officials. The sleeping-car man greeted us ecstatically by name, the dinner-car man was all smiles, the whole train might well have been waiting for our advent to feel the season duly opened and its existence justified. Alas for the silly little snobberies that lurk, innocently enough, in all our hearts! Even though we could accurately assess this cordiality (more accurately, indeed, than those who showed it) we could not help enjoying it, and consenting in the pretence that, for about fifteen hours, we were persons of consequence.

Still, pretence or no pretence, it was delightful to undress and get into a real, soft, springy bed, to talk for a while, and then, firmly convinced that the noise of the train made sleep impossible, to fall asleep quickly, and wake only twice before we were called.

The first waking, to find the train in a station, took place at twenty to two, and the station was sleepily conjectured to be Newcastle. The second—there was no need to speculate where that was. Nowhere else in the

world do voices cry out with that barbarous, clipped fecundity, that tirelessness in harangue, which often apparently means little even to a practised ear.

"Hey therrre! Did ye no gabble gabble gabble gabble..."

"Whit?"

"Did ye no gabble gabble..."

"Whit?"

"Did ye no..."

"Oh, for guidness sek..."

The train broke up into its component parts at Glasgow, so there was a deal of this sort of thing, shunting, commentary, wild bumps, more commentary—terminating in vengeful quest for an unseen miscreant named Ahlec—before we were off, in daylight. From then it seemed only a minute till we were called, sat up, pulled back the curtain, and cried aloud at the splendor of the morning. The mountains, rising dewy from the swoon of night, were mistily streaked and shadowed with pale gold. Below us lay the steep, wooded shores of Loch Lomond, still asleep, with silver wreaths of mist lying along the tops of the trees: and when presently the train stopped at a little station, and three or four passengers got out and stood, blinking but happy, on the narrow platform, a cuckoo called loudly from the woods above the line, telling us we had caught up on the late Northern Spring.

By the time we reached the breakfast car, we were in sterner country. The mountains, upreared bold and magnificent, were streaked and capped with snow. We ran up the steep valley of Crianlarich, with tiny houses looking babylike and innocent in the morning sunlight, and were soon on the boulder-strewn waste of Rannoch Moor. An antlered stag sat in a hollow not two hundred yards from the line. Often we saw deer, still tame after the winter, with several months yet before them in which to learn the fear of man. Best sight of all was further on, where the train ran beside a long, still loch, overhung by a wall of mountain. The mountain, snowcap and all, moved reflected in the loch, magnificently keeping pace with the train. First, on the water line, the tiny gray cliff: then the boulders, and huge green bulging mass, with little upside-down trees, looking somehow vaguer and more bewildered in the water than on the mountain side: last of all, the final steeps, and brilliant snowcap, dazzling in the still, pure blue of the reflected sky. In color, clearness, and majesty reflection matched original: only, if one looked close, an infinitesimal agitation and trembling betrayed that the mirror was not constant. I never saw anything like that sight: it will last a lifetime.

Next came the gray rocks and tumbling brown of the Spean River, and then Fort William, all clear and winking by the waterside, under the huge faithful shoulder of Ben Nevis. For all his magnificent bulk, there is something homely about Ben Nevis. For a long time, as we went on in the little local train, we could see him—or rather, could not help seeing him. Then the train found a narrow valley between other mountains: we passed Glenfinnan, with its effigy of Prince Charlie on the shore of Loch Shiel, more imposing from a distance than close at hand, and came by the winding bays of Loch Ailort

and Loch Nan Uamh to our destination. It was hot on the little platform above the estuary, but a cool breeze was blowing in from the Island of Eigg. The station-master shook hands cordially, and asked after the health of as many of our connections as he could recall, adding cautiously:

"Ah'll tek yeer tuckets, if ye please."

He is always cautious now, for years ago, he was reprimanded for some friendly dereliction from duty, and deposed for three days, what time a stranger from Glasgow severely performed his functions: and the disgrace ate deep. In his subsequent zeal, he even tried to keep the entire population of the village from assembling on the station platform every time a train was due. Such an assault upon custom was bound to fail. The matter was adjusted, however, by soundly chastising two small boys who upset a bicycle which was awaiting its owner: and, as there are still plenty of small boys to act as scapegoats when occasion requires, everyone feels that the necessary compromise has been effected.

The hotel car was ready for us. On the other hand, there was no sign of the milk van that was to take our luggage. Time is not valuable in these parts. We met the van on our way, and soon, after four miles of glorious but bumpy road, drove gingerly down a drive all bluebells, and came to the cottage where we are to spend the next four months. The windows look out on a tiny bay, a hundred yards across; the sea breaks fifty yards from the front door. The opposite headland begins with gray rocks, rising above the dazzling white sand, and dotted everywhere with clusters of sea-pinks. Then grass, hot clumps of gorse, whitethorn, and a little bluff of pines, leaning crazily this way and that, to escape a wind which today seems only a dream. Beyond, the sea, and, eight miles away, the long coastline and fantastic jagged peaks of Skye.

Well—home is where you are, and there could be no lovelier home than this. Two cuckoos are calling to each other from opposite sides of the bay, one in a tree just outside the window, their calls mingling with the languid argument of a group of gulls across the water. We have come North. Here we shall see Spring grow into high Summer, and Summer pass to Autumn: and I am left once more in love with my lot, which allows me to work in such a place as this, while other men must work in cities. It is a good life, and I am thankful for it.

UPON A TOWER IN BABEL

As though we had been set upon a tower of heaven
And looking down on heaven's street
Saw stars spinning patterns
Beneath our feet,
We could not but be fearful on that height
And breathless gaze
Upon a world of darkness
In bloom ablaze.

Below us, like a message from a word forgot,
Lights shone in darkness
And the darkness knew it not.

AILEEN TEMPLETON.

The Dean Looks for a Job

ROBERT A. PARSONS, S. J.

IF in times of plenty and prosperity the induction of the neophyte into business is a painful enough operation, what must it be during these troublous times? I have often pondered on the disadvantages of the graduate and wondered what could be done about it. If he is not worn out trying to get connections strong enough to get into the office where the interview takes place, he is rendered almost impotent by the time the interview is over. He is told that he must unlearn everything that he was taught; the Interviewer tries to persuade him that he was a rah-rah boy; that he has wasted all his father's money while he was at college; that he is looking for nothing else but a good time; and that after all is said and done he is nothing else but a foundling on the door steps of business.

Eventually, after he has passed through this ordeal of the pep talk between the halves, as it were, he manages to get just a job. If he was an athlete while he was at college he is not particularly downcast by the interview. He has listened to too many coaches to be ruffled by the Interviewer, who after all is said and done is nothing else but the merest tyro in this form of conversation. If the boy has never been subjected to that kind of talk before, he finds that his idealism has had some hard jolts, that his appreciation of the nice things of life has been shattered, and he finds that his world has been narrowed down to one desk in a row of a hundred, which have been scientifically arranged to get the most space in the office.

Since the crash I decided to look for a job—a job for our graduates. I considered that the induction of the young hopeful would be much softened if I could act as a kind of contact man with business. I considered that I had three qualifications which might help in landing the job. First, most people are deferential to a priest; secondly, a Jesuit is likely to stir the curiosity of the business man; thirdly, I felt that as Dean I had some kinship with Big Business. A Dean has an office; he runs the college, administers the details, gives orders to his office force, settles the destinies of his workers—the student, etc.

My induction into business reads like a fairy tale: I was invited to lunch with the President, the General Manager and the Director of Public Relations. As I ate the regulation business man's lunch, I felt that this was good will with a vengeance. We discussed politics, world affairs, sports, and literature. I did not use the jargon of the Dean's office: credits, curricula, quintiles, Terman tests, etc; and they did not even mention once those potent words: credit and debit, although I nodded gravely when they told me something about the rediscount rate. Later on I had the pleasure of inviting to lunch the Director of Public Relations, not to mention the Interviewer himself, for it is around his potent personality that this story hinges.

To me there is always a fascination about Big Business. It has the reputation of getting things done in a grand way, although I have been told that it often makes a mess of things in a magnificent manner. Besides that, the fascination consists in a secret which it jealously guards, which I have been painfully aware of more than once, but which I could never formulate. The Interviewer was announced, and when he entered my office I knew that it was Big Business itself that stalked in. He told me that he had taken sixteen courses in Economics while he was at college, that he had been engaged as General Manager by one of the biggest corporations in America, and that after the War he had interviewed thousands of college students for various firms. He really did not have to tell me all that, because I felt that he must have been all that and much more the very first moment that I met him. And then the boys were ushered in for the Interview. I know it is wrong to tell you the end of the story at this point, but so far one of four young hopefuls landed a job.

I had judged the boys not so much on their achievement in studies, but had written up their qualifications along the active side of college life—its "activities." The Interviewer was highly impressed with the statement that one of the applicants had really made money out of a College Play. That evidently showed that the boy's education was not wasted. Unfortunately he was not an athlete, because this applicant came out highly discouraged. The Interviewer told me afterwards that he "broke the boy down." The boy, it seems, made some admissions and then retracted them. He said that he did not like figures, but would like at some future date to be an executive. The boy's chances were almost nil by the time he finished the interview. It was then that I learned the first secret of business. Be sure that all your air castles are razed to the ground, else you will never have that new virtue—business humility.

The Interviewer told me that no college in the land properly trains boys for business. He almost made me feel that I had committed the unpardonable faux pas of even so much as trying to present these boys for the Interview. The Interviewer was suave, had good humor, was a good sport, had a ready "line"; yet business to him was the only factor in life that counted. I told him that the colleges prepared the boys to live, and that work was only a small part of the art of living. I told him that business only hired a few qualities of man in the best of its executives: shrewdness, enthusiasm, a certain heartlessness that wasn't Christian, and application. I asked him "Have you ever *lived* one day since you joined Big Business?" He parried with a wise crack. Yet I could see that he was intensely puzzled. And it was his expression that gave me the clue to the rest of the secret that business so jealously guards.

The secret can be told. If a person does not know

business from A to Z he is a horrible dumbbell. The whole life of the Interviewer consisted in business. He had confided that his arm was almost broken from dancing with the 250-pound wife of a business man, whose name he hoped to get on a contract. "Wasn't that life?" "Unfortunately," I said, "but life is primarily destined to make a man happy, even in this world."

The assumption that business is the *only* thing that counts, that the whole of life's wisdom is exemplified in such men as Henry Ford and Pierpont Morgan, that everything else in life does not matter, was a real eye opener to me, I must confess. It answers many questions that often perplexed my mind. Every day in the papers I read of big business men who act as patrons to every college in the land except the Catholic college. I have often thought that it was the tribute of the business man to culture, his supreme effort to live a real day, his desire to give to others what he never had himself. Now I am horribly disillusioned even in that fond hope, because I am aware that in most cases the reason why the money is given is because the new President of the college was either a big financier or a highly successful business man. So, after all, it is the tribute of the business world to the college that is at last getting some sense.

This assumption of omniscient business gave me the answer to a number of other statements that perplexed my mind. I always thought that the business of the parish priest was to save souls. Yet how often have I been told that the parish priest is no good because he is not a business man. I remember one young aggressive business man who said, "If I had the running of our parish for about a month I would certainly put that parish on the map."

Of course this thesis of business runs all through John Dewey's theory of education. John Dewey is the big business man of education. Education with him means nothing else but training for service, that is, for action. And so the young student from his earliest days learns because he must serve. He is prepared for action. No doubt that accounts for the furious search not for knowledge but for credits. The student may not know a thing about English or philosophy or science; yet he has something that looks very much like the capital of business—i.e., 120 credits in those subjects. The President of a Catholic college, I am afraid, is not a business man. So he can expect little or no tribute from Big Business.

The Interviewer departed. And a cloud hung over the college. We had failed to educate our boys for service. Heaven knows that we had trained their intellects and wills; we had taught them the niceties of life; we tried our best to start them off as leaders of thought; we had instilled a Christian way of living in their souls, of not having too many wants; of not being avaricious; and of a desire for happiness. I thought that maybe Big Business would like to know this secret of the Catholic college. But I am afraid that Big Business has not even found out that there is a secret about the Catholic college.

Yet I think in my search for a job that I was sufficiently inducted into Big Business to know wherein lies the antagonism between the college and the business

world. I am afraid that the Interviewer thought that after all I was nothing else but one of those old-fogy college professors. Yet I am under forty—the prescribed age of business.

The next one who entered my office was a direct inspiration from Heaven, one of last year's graduates, Leo ———. Leo had tried out business and gave it up. "What are you going to do for money?" I asked him. "I don't want any money," he said. He has a job which in the eyes of the business world would be a disgrace to any college. He took a job as chauffeur to a nut-and-bolt salesman. Even we at the college have to laugh at that, for Leo is a poet and writer in embryo. He knows when bolts go up and when nuts go down an eighth of a cent. The conversation of the salesman with Leo consists in only two things, "What am I going to have for lunch and what in the world is going to happen to the nut-and-bolt industry?" Leo isn't particularly anxious to know what he can get for lunch, for he is only getting ten dollars a week; and he would like to see the whole nut and bolt industry go up in smoke. He claims that Big Business is held together by just those two things—nuts and bolts, and if they could only be abolished, so would Big Business. While the salesman is in, making a big deal about nuts and bolts he is in the car reading books. He has almost caught up to all the books he should have read while he was at college. His mother thinks that he is the unregenerate member of the family. So she lets him alone. Some day when he starts to write he might have some pertinent things to say about Big Business. When that happens I am going to act as contact man with the book companies.

Soissons Lives!

JAMES LOUIS SMALL

IT seems incredible, yet it is so. A brief dispatch telling of the restoration and reopening, after a dozen years' heroic effort, of Soissons' ancient glory, her cathedral, carries me away from typewriter and copy hook to the *Via Dolorosa* trodden on a sun-drenched, sky-blue day in the summer of 1919, when in company with the Captain I traveled the road that leads from Paris to Meaux and then on through Belleau Wood and wounded Chateau Thierry to Reims.

Broken arches against an evening sky; crowded barracks which we shared with two-score gentlemen of color; people living, God knew where, in all that remained of a city that had boasted over a hundred thousand in days before it knew the bitterness of the war god's visitation; elderly women clad in black—that was, and still is, Reims to us.

And Soissons! We reached it in the early afternoon of the second day of our pilgrimage, a scene of superb and silent desolation. One should have become accustomed to it all after the miles of village upon village with shattered tracery of Gothic tower and window and in between those pitiful farm houses whose "strange, sad windows look out across fresh meadows, now like staring blinded eyes. They are so still, so deathly still—not a

single wisp of friendly smoke, no human color, only a garish patch, perhaps, where some unremembering bush flaunts its green branch across the gray."

But even so, we could not fully sense it. Its sum was told in the magnificent ruin of the cathedral, before which we stood speechless. Was it possible to bring it back to life? We felt quite sure that it was not, and the knowledge that it has been re-created spells, to us at least, an achievement bordering upon the superhuman. Huge blocks of stone were tumbled about as giants in play might have cast them. Birds nested in furtive corners, and over all brooded a stillness that was worse than death. The scream of shell, we thought, horrible though that was, were less hard to bear than this haunting quiet of a town that had known laughter, the merry voices of children, the sound of prayer and hymn, the busyness of the market place, the ruddy gleam of happy firesides. But nearby behold a brave symbol. Of the presbytery adjoining the cathedral all was gone that had been a habitation, where men of God had paced and prayed, save a tiny statue of St. Joseph standing in the midst of the wrecked garden. *Ite ad Joseph* read the line at its base. Many times during the terrible days of the bombardment St. Joseph must have been the refuge of those who dwelt there. Somehow we like to think that that statue still stands in the garden that once more blooms.

The sun sank lower. We had heard there was a "Y" hut in Soissons and bending our steps in the only direction that seemed to promise human life we chanced upon a sight that was tragic in its very simplicity. A horse-drawn cart rounded the corner. High upon the front seat by the driver sat a grave-faced curé, in soutane and stole, and within the cart was a rough-hewn coffin covered lovingly with the tri-color. Behind trudged two or three soldiers in blue. A poilu was going to his burial.

The cheery-voiced hospitality of the "Y" was music to your ears. But we might not stay. Out beyond the city there was a call to be made, upon a boy, gallant and gay, to whom we had said goodbye back in the States a few months before. We found his grave, there in the American cemetery near the crossroads, within view of Soissons' broken towers. Across the way the golden grain swayed gently in the breeze and in between the rows grew scarlet poppies. We gathered a handful and placed them at the foot of the cross that marked his resting place. Peace to his soul!

Long shadows crept athwart the road as we sped through Villers Cotterets. It was there, we recalled, that Dumas the Elder first saw the light of day. But scenes more moving than any that ever flowed from Dumas' facile pen had been enacted in the depths of the forest that clutched at us from either side, and the lad of whom "Madelon" has written was but one of a spectral company.

War called him, and he would not wait for place,
But fell in ranks of those who sped their way
To where they met the Trumpeter's grim face
Within the dusk of Villers Cotterets.

On to Paris. It grows cold. The night wraps us around. The lights of the city twinkle in the distance. Even in

the shadow we are conscious of Montmartre, with its pearly basilica set upon the heights. The car chugs and comes to a stop before the door of the *pension*. Louis, the man-of-all-work, and Amelie, the maid, give shrill cry of welcome: "Monsieur is home again!" Can we have been away but a little more than twenty-four hours? it seems an eternity.

Twelve years, and the memory of that *Via Dolorosa* burns freshly within us. But, joy of joys, Soissons lives!

Education

The Pope, the School, and Fascism

PAUL L. BLAKELY, S. J.

ON various occasions, separated by an interval of nine years, I have gazed on the countenance of Pius XI, and the time total of these occasions is about three hours. With justification, then (at least to myself) I can say that I have never seen a picture which looks like him. The expression on the mobile countenance changes to reflect the thoughts that inspire him. I have seen the kindly father, happy in the presence of his children, bestowing his blessing, and holding out his arms to thousands of pilgrims, as though he would take them all to his heart. I have looked upon the Vicar of Christ at the altar of Christ, over the tomb of the Apostles, as he offered the Sacrifice of propitiation for the sins of the world, and have seen pity and love and adoration. Last of all, I have looked with awe upon the strong, almost massive, countenance of a Pontiff who fears no man and no power on earth; a countenance lighted with indignation as he denounced the wrongs done to human beings by powerful groups and usurping governments, who, with no reverence for God, had none for men, God's images.

The camera pictures but one of these expressions, and the Pontiff has sat to no artist who with color and line thrown upon canvas can portray the spirit of Pius XI. But, reading the Encyclical of June 29, defending Catholic Action in Italy against the preposterous charge of partisan political activity, one catches a glimpse of Pius XI as he is—the father and the Pontiff; the fearless leader of Christ's people and the spiritual sovereign who uses language not to be misunderstood, and not to be spoken by any except the Vicar of Christ.

Catholics need have no fear for the outcome. Governments come and go, but the Papacy is endowed with an earthly immortality. Whoever dares rise up against the See of Peter, arrogating even a tithe of the authority which belongs to it by Divine institution, is doomed to a short day. "He who eats the Pope, dies from it." But history also tells of sovereigns who like wild dogs have surrounded Christ's Vicar, and yet, at the last moment, touched by some consideration of self-interest, or suddenly enlightened, have drawn back. We may look for a speedy repetition of that page of history. I venture to think that the moral will be taken to heart by that "authority," to quote the Holy Father, "which, as We have seen and experienced, can issue commands against all truth and justice, and in disregard of the rights of the

Church and of souls . . ." That is to say: either this frenzy will pass, or those responsible for it will cease to function in the government of Italy. Relying upon the prayers of Catholics all over the world, "We must hope for everything," writes Pius XI, "and since all things are possible to God who has promised everything in answer to prayer, We have confident hope that He will illumine all minds in truth, and turn all wills to good . . ."

The issue is of practical concern to Catholics in the United States, since the factors which have created it are also active among us. Briefly, the Holy Father vindicates man's right to join with his fellows, to secure by proper means, their common religious welfare and, indirectly, the welfare of the State; and, next, he condemns the assumption that the child belongs exclusively, or even primarily, to the State. This second point, which will here engage us, is made clear by a series of quotations from the Encyclical.

A conception of the State which makes the young belong to it, without any exception, from the tenderest years up to adult life, cannot be reconciled by a Catholic with Catholic doctrine, nor can it be reconciled with the natural rights of the family.

This is the conception, it will be observed, which was rejected by the Supreme Court of the United States in its review of the Oregon school-law case. To quote the Pontiff again:

. . . The proposal has already, in great measure, been put into effect, completely to monopolize the young, from their tenderest years up to manhood and womanhood, and all for the exclusive advantage of a party and regime based on an ideology which clearly resolves itself into a real pagan worship of the State, no less in contrast with the natural rights of the family, than it is in contradiction with the supernatural rights of the Church.

What may be expected from men influenced by this pagan ideology, and what has actually come to pass, is thus stated by the Pope:

It is, consequently, an unjustified pretense and, indeed, irreconcilable with the name and profession of Catholic, to presume to teach the Church and its Head what is sufficient for the education and Christian formation of souls. . . . To this unjustifiable presumption must also be added the very clear evidence of absolute incompetence with regard to the matters under discussion. Recent events have opened the eyes of all, since they have demonstrated what has come to pass within a few years, not in fact saving but rather disrupting and destroying the true religious spirit of Christian and civil education.

As an example of the point to which this presumption has arrived, the Holy Father instances the oath of allegiance

which even little boys and girls are obliged to take, to execute orders without discussion from an authority which, as We have seen and experienced, can issue commands against all truth and justice and in disregard of the rights of the Church and of souls . . . [This oath compels all] to swear to serve with all their strength, even to the shedding of blood, the cause of a revolution which snatches youth from the Church and from Jesus Christ, and which educates the young in hate, in violence, in deeds of irreverence. . . .

This monstrous oath, "as it stands," decrees the Pontiff, "is illicit."

On the other hand, the Holy Father asks nothing which belongs to the State, either in education or in any other

field. It has been the constant care of the Church, as is plain from numerous Encyclicals in our own day, beginning with Leo XIII, to vindicate against anarchy, Socialism and radicalism, the least of the rights which belong to the State.

The Church of Jesus Christ has never contested the rights and duties of the State in the education of its citizens. We Ourselves have recalled and proclaimed in Our recent Encyclical Letter on the Christian Education of Youth, rights and duties which are unchallengeable, so long as they remain within the limits of the State's proper competency—a competency which is clearly indicated by the commission of the State. . . .

The Pontiff is concerned solely with the vindication of rights which belong to parents and to the Church in this most fundamental matter of education. With purely political measures, he has no concern, save as they may be necessary to protect the State's right and duties; and in that case, the civil authority is supported by the authority of the Church. When the State, then, keeps within the bounds which are clearly marked by its origin and purpose, there can be no conflict with the Church. Hence the Holy Father trusts that

the Church of God which demands nothing from the State which belongs to the State, will no longer be asked to cede that which belong to the Church, and that not through human favor but through the Divine mandate—the education and Christian formation of the young. What is hers, she unceasingly vindicates, and will ever vindicate insistently, unchangeably, since this comes to her not from human desire, or human design, or from human ideas, which change at different times and in different places and circumstances, but by reason of an ordinance that is Divine and inviolable.

Unfortunately, the recalcitrants in Italy, as in some parts of this country, press for a monopoly in education, which means, in practice, that the child is to be taught to worship an all-controlling State first, and God, if at all, secondarily.

To propose to promote a monopoly of this kind . . . is truly and actually preventing children from going to Jesus Christ. For it impedes their going to His Church, and it even arrives at a point where it snatches them from the bosom of both Christ and the Church, for where the Church is, there is Jesus Christ.

This paganism is challenged by the Holy Father as a direct attack upon the very foundation of Christianity. To yield here would be unfaithfulness to the charge committed to him by Jesus Christ. From this position, no retreat is possible.

Furthermore, what the Holy Father condemns is a system which undermines the foundation upon which all stable government must rest. The founders of this Republic recognized that without morality and religion good government could not endure; and while within the last half-century secularism has all but destroyed what they strove to build up, leaders in education are beginning to realize that the secularized State-controlled school is no firm prop for government.

The Fascist regime made this realization its own a few years ago when it encouraged the foundation of Catholic schools for the children of Catholic Italy. May that regime be recalled to a sense of sanity by the Pontiff's condemnation, not indeed of Fascism as a political system, but of the excesses, both in practice and in the statement of principles, which it has condoned or favored.

Sociology

Fascism and the State

JOHN WILTBYE

THE chief trouble with the Ship of State in Italy, it seems to me, is that it is overmanned with left wingers and similar trouble makers. In some respects it bears a striking resemblance to that other crew, headed by the Bellman, which went out to capture the Snark in an agony of eight fits.

Now if my memory is not at fault, the pursuit of the Snark ended when the Baker and others of the expedition softly and suddenly vanished away. I take leave to suggest a parallel with conditions which have lately come up in Italy. I labor under the conviction that something in that fair land is also going to vanish, softly, it may be, suddenly, perhaps, but at all events certainly and completely—should those now in authority in the State continue to defer to the wishes of the anti-Christian left wingers. The Holy Father has brought the true issues to the fore; strong at all times, the position of the Holy See has been made impregnable by the Encyclical issued on the Feast of Saints Peter and Paul. Unless these pestiferous left wingers are forthwith dropped overboard, or battened under hatches, the State is committed to a policy of pagan absolutism, intolerable in Catholic Italy.

My view that the recent outrages which the Holy Father denounces with apostolic courage are due to principles injected into the Government by this element, is borne out, I think, by the text of the Encyclical. Nowhere, it must be carefully noted, does the Holy Father condemn the Fascist party, as such. His severe condemnation is directed against certain principles which the Government has acted upon, and excesses which it has tolerated, if not approved.

While pointing out the great advantages which have accrued to "the party and the regime," as a result of the Vatican Treaty, the Holy Father sees clearly that another result has been the restoration of religion in Italy. "We have already said that We shall remember with enduring gratitude what has been done in Italy for the welfare of religion, even if at the same time a benefit, not less and perhaps greater, has accrued therefrom to the party and the regime." With this "party and regime," the Holy See has endeavored at all times to maintain friendly relations, having chiefly in view the benefits to religion and to the common welfare contributed by the religious schools. The hopes of the Holy See have not been fully realized, however, and its confidence in the ability of the regime to keep the extremists in hand, has been disappointed. Point after point was yielded by the regime, until "it was with inexpressible grief that We saw real and true persecution break out in Italy, in this very City of Rome . . ." Yet

With everything We have said up to the present, We have not said that We wished to condemn the party, as such. We have intended to point out and condemn that much in the program and in the action of the party which We have seen, and have understood to be contrary to Catholic doctrine and Catholic practice, and therefore irreconcilable with the name and profession of Catholic.

Through this condemnation the Holy Father hopes to do the party itself a real service.

We believe, then, that We have thus at the same time accomplished a good work for the party itself. For what success can a party have in a Catholic country like Italy, when it maintains in its program ideas and maxims which cannot be reconciled with a Catholic conscience?

The advice is perfect. The party must repudiate those of its members who have been guilty of outrages against the Church. It must definitely abandon all programs actuated by anti-Catholic and pagan principles. Otherwise it cannot possibly succeed in Catholic Italy.

The principles and practices to which Pius XI refers exist not only in Italy, but, also, to a certain extent, in this country. Again and again have they been noted and condemned in these pages, editorially and by AMERICA's contributors. Varying in detail, applied now to this, now to that, field of human activity, all may be reduced to the pagan concept of the Omnipotent State. In this philosophy, the State is not for man, but man is for the State, and man has no rights, vested in him by nature, but is wholly at the disposal of an arbitrary State. He is not a rational creature, possessing rights which no government may take away, but a pawn in the godless game of statecraft. To vary the comparison, you and I are not human beings, with hopes, loves, ambitions, and a life of our own, but mere wheels, bolts, cogs, coordinated in a great machine called the State.

Thus the citizen disappears, and in his place we find the productive social, industrial, or agricultural unit. Rights disappear, to be replaced by grants, franchises, and concessions. The State itself—taking the term to mean a form of government based on right reason, and existing primarily to aid man in his ascent to adequate perfection—also disappears, and in its stead we have a dictator, or a group of dictators. But whole peoples do not long submit to a regime which outrages man's very nature.

In practice, then, this pagan State is often forced to recognize certain compromises. Since the natural tendency of men to enter into associations cannot be conveniently destroyed, the State claims the right to prescribe conditions of membership, and then brings the shackled associations completely under its jurisdiction. Just as in the Christian philosophy of life, there is no human activity from which Almighty God may be explicitly excluded, so in this pagan philosophy of life, there is no human activity which, even by implication, can safely be exempted from absolute State control.

To establish its program, the State lays its hand upon the school, to train the young in State worship. In pursuance of this purpose, it arrogates rights which belong to parents or to the Church; interferes with religious instruction; defines the conditions under which certain religious obligations may be fulfilled; and compels children and teachers alike to take certain oaths, some of which necessitate a degrading worship of the State. It also endeavors to intrude itself into the government of the Church, affecting to regard the Bishops as mere officials of the State, and it strives to reduce the Church to the

status of a policeman, useful in maintaining order, but obliged to bow to the commands of the State.

Should the Church or the school strike off the chains of this slavery, an era of persecution, justified on the plea, wholly inapplicable in this case, that the State's first duty is to protect itself, is inaugurated. Should any human activity, such as man's natural tendency to acquire and retain private property, or his desire to band with other men to pay more completely to Almighty God the debt which he owes as a creature, rise up to challenge the power of the pagan State, persecution, even to death, is made the State's avowed policy. This persecution we have seen in our own day in Mexico and in Russia. To our regret, we have seen it in the last few weeks in Italy, in the suppression of religious societies of young people connected with the Catholic Action, in attacks upon the doctrines and constitution of the Catholic Church, and, most clearly, in grave insults offered the Vicar of Christ himself.

From the shoulders of the party and the regime now controlling Italy, the Holy Father tears the cloak of pretense. What are the political activities of these societies or of the Catholic Action? That question, although repeatedly urged, has never been answered. "Tell us, therefore, tell the country, tell the world," the Pontiff demands in his Encyclical, "what documents there are, and how many of them there are, that treat of politics planned and directed by the Catholic Action with peril to the State!"

It is the old story of the wolf and the lamb. The societies of young people and the Catholic Action, wholly devoted to diffusing Catholic principles, must be persecuted and suppressed, because they are engaged in political activities which undermine the State. No man in the party or the regime (although there is one man whose authority is supreme) has dared to specify names, dates, and places, or to give any evidence tending to show that these Catholic societies were engaged in any activity that might be called political. But the Holy Father has shown clearly that these attacks have one purpose only—the severance of the young from religion, in order that they may be corrupted by the pagan philosophy of worship of the State.

Political wisdom must dictate to the leaders, or to the leader, in Italy, the necessity of curbing the men whose chief asset is their hatred of God and of His Church. From the atheists, Socialists, and all left wingers, they must strip the special protection now accorded, as they flaunt themselves in the official uniform. No good, but only harm, results, when the Government forbids their excesses if staged independently, but protects them as soon as they assume the livery of the State.

The Holy Father asks the prayers of Catholics all over the world that all minds may be enlightened to know the truth, and strengthened to embrace it. His children will hear and obey, and it is our confident hope that the Pontiff's appeal to the party and regime in Italy will have a salutary effect. With the Pontiff, they can make a new and happy Italy. Without him, they tread the path that leads to chaos and destruction.

With Scrip and Staff

THE Pilgrim's comments on commercialized appeals have brought other comments from readers, revealing to him more new Shrines in process of erection in this country than he ever dreamt of. It is appalling to be so behind the times. The remarkable thing about these many new shrines that have come to light in the last few weeks, is the uniformity of the appeals. Not only an almost identical letter is issued for each of them; but even the stationery is similar, and in many cases the addressing machine which stamped the envelope. The letter begins with some pious formula, such as "May the grace and peace of the Holy Ghost be with us forever!" Then the might of the heavenly patron is declared; pretty much to the disadvantage of other heavenly patrons. We then learn that "the promoters of the Shrine are keenly interested in your personal problems and your spiritual welfare. We are anxious to help you in a prayerful way. Mass follows Mass here, Novena follows Novena for our benefactors, living and dead. We wish to help you if you have anxiety or distress." You then send either your contribution, or your name. It is then signed "Yours sincerely in Mary Immaculate," or "Prayerfully in St. Joseph"; etc., and it is invariably "Father Smith"; "Brother Alphonse," who signs his name with a rubber stamp. Some offer at once enrolment of living and dead in an Association, some are only in the first stage of the procedure, and seek just the list of names.

"Art medals, richly engraved certificates," pearl rosaries, etc., are furnished. And the approbation of any Bishop is conspicuously absent. The address on the envelope is frequently distorted; and if one of these "shrines" sends its appeal, appeals for others usually follow.

Our country has a great and worthy national shrine in process of erection: the Shrine of Mary Immaculate at the Catholic University in Washington. There is room for many a local shrine, especially where historical circumstances call for one, and the authorities of the Church have vouchsafed for its need and appropriateness. But such unauthorized projects bring the genuine shrines into disrepute, and impose a hardship on our struggling home and foreign missions; they are unfair to those who refuse to make use of such means, and are far from giving glory to God or to His Saints.

THE Rev. Ambrose Adams, in the *Acolyte* for June 27, remarks that "present indications point to church taxation." And he asks whether it is wise, through lavish expenditure, "needlessly to increase the value of taxable property."

The diocese of Liverpool is erecting a cathedral to cost \$15,000,000, and one report said \$25,000,000. It is a diocese of less than 400,000 poor people. Of course it is expected that contributions from other countries will help. Against the argument that nothing is too good for the glory of God I have nothing to say. But when we consider that England is now on the dole system, that the demand for Catholic education among the poor is urgent, that unemployment stalks the land, such a plan seems to border on the insane. In this country, we have not gone so far as \$15,000,000, although, in comparison with English Catholics, we are as wealthy,

as we outnumber them. We are erecting monumental edifices with no practical appeal, while in the West and South are parishes that can hardly support a priest, much less a church. In addition appeals come to us to build shrines in Europe that are to cost millions, one of these in a city already overcrowded with churches, and at the same time people in these parts are not only not receiving the religious training they should, but some of them are in actual want.

I agree with the author just quoted in his view that in *general* our goal should be that of many small, well-appointed parish churches, where the pastor may be in intimate touch with his flock, rather than of vast structures which fail to take into account the practical needs of our times.

IF more of the energy put into building material structures were expended on building men and women, we should lay a foundation for the future of the Church in this country which no confiscating legislature could threaten, which would outlast concrete and stone.

At the end of June a monumental soul-building project was inaugurated in the great Archdiocese of Chicago. Mayslake, the beautiful retreat house of the Franciscan Fathers at Hinsdale, Ill., saw over 2,000 Catholic boys scouts make a three-day retreat. An original plan was followed. The boys were encamped in a "tented city of magnificent proportions," says the *Chicago New World*, "laid out in orderly precision and magnificent proportions." Each camp had a dozen or more streets of "pup" tents each of which were occupied by two boys. At one end of each street was a large tent for the several priest chaplains, while at the opposite end of the camp street was a similar tent for the scout leaders of the troop quartered in the camp street. Above the grotto before the Sisters' Convent an altar was erected, and it was there that the principal exercises of the Retreat were held. Loud speakers and flood lights had been installed, and flags and religious pictures were hung along the balustrade.

Instructions and talks in preparation for Confession and Holy Communion were given to small groups of scouts by the fifty auxiliary chaplains.

To see a priest and a group of forty or fifty youngsters seated in a shady spot carrying on the work of the Retreat in a simple, informal, and entirely comfortable and natural manner, reminded the thinking observer of the days when Christ and His disciples gathered a few followers, by the roadside or at the lakeside or in the woods or the desert place to teach and instruct them. The boys at their instructions were relaxed and at ease and happy just like the boys who walked with St. Philip Neri along the Janiculum Hill in Rome, and listened to his instructions beneath "Tasso's Oak" or in the Villa Mattei.

The Retreat closed on June 21, the Feast of St. Aloysius, patron of youth and innocence.

TWO thousand boys from the great metropolis gathered to make a Retreat, under the sons of St. Francis, is the Church's answer to the gangster, as Bishop Sheil intimated in his inspiring talk to the boys. Two thousand persons gathered in the open countryside to witness the ordination of four young sons of St. Francis is the Church's answer to those who believe that religion can flourish only in great urban centers.

The *Catholic Register*, of Kansas City, Kan., tells of such an event that took place this June 18th, past, amongst that remarkable group of Catholic people in Western Kansas who are descendants of the German colonists of 1763 in Russia, and came to this country in 1875.

More than 2,000 persons, one of the largest crowds ever gathered at a religious service in Ellis County, Kansas, attended the ordination in St. Fidelis' Church, Victoria, Sunday morning, when Bishop Francis J. Tief of Concordia raised four young Capuchins to the dignity of the priesthood.

Four first Masses then followed in Ellis County, when Fathers Flavian, Hyacinth, Mark, and Valerian, returned to their various homes. More than 1,500 persons attended the Mass in Victoria. Severine, Kan., saw its first son raised to the altar and its first Solemn Mass.

Although practically everyone at Victoria, says the *Register*, speaks English, and English is used entirely in the school, German is the preferred language of the people.

The same week that saw the ordinations, saw the death of an historic figure in the Concordia Diocese: Msgr. A. T. Ennis, a pioneer priest. Known everywhere as plain "Father Ennis," he was universally recognized and respected. Msgr. Ennis was born in Rome, in 1853, of an Italian mother and an Irish father, and was graduated from the Roman College in 1870, the year in which the Italian Government took possession of the Papal States. He came to Kansas after five years spent in the Diocese of Covington, Ky.

THE thirteenth annual meeting of the Franciscan Educational Conference, which took place at Duns Scotus College, Detroit, Mich., July 1 to 3, dealt with psychology. The Rev. Ephrem Longpré, O.F.M., of Florence, Italy, treated of the Psychology of Duns Scotus and its Modernity, discussing introspection, intuition, and "activism" in the philosophy of Scotus.

Father Berard Vogt, O.F.M., Ph.D., of Butler, N. J., read a paper on St. Augustine and the Franciscan School; Father Alfred Martin, O.F.M., of the Catholic University, on theories of knowledge; Father Conrad O'Leary, O.F.M. on the relation of rational psychology and modern empiric psychology; Father Hubert Vecchierello, O.F.M., on the plurality of forms; Father Edwin Dorzweiler, O.M.Cap., A.M., of Victoria, Kan., on the study of abnormal psychology for the guidance of souls. The subject of Franciscan seminaries was discussed by Father Theodosius Foley, O.M.Cap., A.M., of Glencliffe, N. Y.

The papers of the Franciscan Educational Conference will appear in book form as usual. THE PILGRIM.

HOME THOUGHTS FROM AFAR

When the wanderlust is upon me, easing the pain I will go
In spirit across the far hills and meadows scarce touched of morn,
To meet the joy of welcome and laughter and friendship, and know
The beauty of springtime fields where lambs are born.

But the hunger, unsatisfied, dies unfilled, for I look on a scene
That is strange, and faces are strange, and the handshakes are few;
Thank God for a memory even of days that have been,
And, at dusk, skies of home, Irish home, with the stars coming
through.

COLUM CEARNAIGH.

Literature

Peacemaking in Poetry

KATHERINE BRÉGY

ON this wrong side of Paradise, I fear that people will always quarrel, or at least argue passionately, about the things they love—as they will probably always be jealous and exigent with the people they love. So it is not surprising to find two such competent critics of poetry as Benjamin Musser and John Gould Fletcher taking such antithetical “sides” in their recent controversy in the pages of *AMERICA*. Upon the surface their attitudes seem so contrasting as to be almost irreconcilable. For here once again is a sincere, concrete, human revival of the immemorial feud between classicist and romanticist in literature; that is to say, between the champion of the familiar, traditional form and the champion of novelty and experiment.

But to the poetry lover standing far enough apart from the conflict to attain a little peaceful perspective, there would seem room in the world for both kinds of poet—particularly as literary history suggests that the radical of one generation becomes the conservative of the next, in part because he himself gradually mellows with maturity and in part because his audience gradually catches up with him.

That was the experience of Wordsworth and of Browning—and has it not already become the experience of our pioneers in free verse and imagism? Those two enormously vital and modern and individualistic women poets, Elinor Wylie and Edna St. Vincent Millay, have lost none of their vitality or individuality by gathering their words into the straight and ancient net of the sonnet. Curiously enough, the latest volume from Miss Millay and the tragically last from Elinor Wylie both carried titles borrowed from the seventeenth-century metaphysician, John Donne—while Amy Lowell probably sacrificed her life in the cause of that pure and pathetic lyricist, John Keats.

As a matter of fact, nearly all poets today use *either* free verse or traditional rhyme schemes with equal facility and equal responsiveness from their readers, according to the subject treated. And one of the freest and most persistently experimental of them all is the French Catholic crusader, Paul Claudel, who has practised most illuminatingly his theory that meter best follows the rhythm of the human breath—regular and repetitional when the emotions are peacefully stirred, caught in abrupt gasps or spending itself in a torrential *tour de force* when the heart is passionately or tragically excited.

Mr. Musser, who ought to speak with authority for the conservative side since he has served his apprenticeship with the radical, is obviously right in pointing out how old are the things we fancy new in poetry. So is Mr. Fletcher when he insists that the vital poet must be “of his time,” as Dante was of *his* time. But to the present writer—who ventures into the arena not as referee but as peacemaker, ruefully aware of the usual guerdon of peacemakers here below!—it seems that the two poets have more in common than they themselves re-

alize. Mr. Fletcher quotes Mr. Musser as declaring that “all prosodic innovation” is “either schismatic and heretical” or “experimental and hence relatively unimportant.” But what “Ben” really wrote was that “The radical . . . has always been schismatic and nearly always a heretic in prosody;” and he had already explained that his “conservative” might use the lyric form, the epic, blank verse, the sonnet, or even free verse, since “he does not deny beauty wherever found.”

Probably it was a mistake to transfer terms of theological opprobrium to an art which, being human, can have no absolute standard of theological orthodoxy. And possibly it was again unfortunate to include Euphuism, which was merely the innocent excess of over-ornamentation and over-subtlety of a great age in its decline, or Imagism and Free Verse, which proved very creative protests against the platitudes and sweetness and artificiality of another great age in its decline, with the sense-denying extremes of Dadaism, Pure Poetry, *etc.* But we all know exactly what “Ben” means, and what he means is a real curse in contemporary literature. It is the spirit not of experiment but of anarchy, an anarchy extending to the content as well as to the form. It is a denial of all standards of beauty or of truth in favor of mere egotism and self-expression.

Almost ten years ago, when the “new” poetry was a little newer than it is today, I made a distinction between the *moderns* and the *modernists* (cf. the *Catholic World*: July, 1923) in verse, suggesting that the first group, while they might be innovators and experimentalists, were chiefly concerned with being *poets*; while the second, although they might also be authentic poets, were chiefly concerned with being *new*. In individual cases, of course, it may often be difficult and sometimes dangerous to apply this distinction with fairness. Time may be needed before a true judgment can be reached, for it is not enough to see the blossom, and even he who plants the tree is often far from knowing what fruit it will bear. But sooner or later we can tell whether a movement is constructive or destructive, whether it is a reaction, a new development, or merely a fad. We can tell the difference between an Amy Lowell and a Gertrude Stein. For the true artist, whether conservative or experimental, classical or romantic, is always intent upon the constructive side of art. He or she is building something real.

Personally, in spite of some fairly vivid opinions, I feel that Mr. Musser and Mr. Fletcher are both largely right in their poetic contentions. But the rightest of them all seems to me to be Father Talbot. For his editorial note goes to the very root of the problem when it points out that in all matters save those of faith and morals the Catholic attitude is one of reverence for the old yet welcome for the new, “that of openness of mind to investigate and that of sifting the gold from the sand.” Normally, perhaps, because of a more intense consciousness of unity with the past, the Catholic poet tends toward the side of the conservatives, toward continuing as unbrokenly as possible, the work handed down by centuries of Christian culture. But it is important, and comforting, for young Catholic poets to remember that they

are free to be as experimental as Alice Meynell when she dared to treat such subjects as "The Lady Poverty" or "Christ in the Universe." Or as Coventry Patmore in his magnificently audacious odes. Or as Gerard Hopkins in his whole intricate theory of prosody. They are perfectly free, if what they have to say is important enough to demand and justify innovation. For after all, that "apostolic succession" in poetry depends not on the manner but on the matter, not on the *letter which killeth* but on the *spirit which giveth life*.

REVIEWS

The Angelic Doctor. By JACQUES MARITAIN. New York: The Dial Press. \$2.50.

M. Maritain here exchanges his customary role of a popularizer of the philosophy of St. Thomas Aquinas with the office of a herald of the Saint himself. The first chapter is a fine biographical summary, with no minimizing of the supernatural. The second chapter, on the Wise Architect, shows the universal, cultural character of Thomistic philosophy. As Apostle for Our Times, Thomas is seen in Chapter III as the valiant champion of the rights of the human mind, in an admirable summary of the threefold error of the age: skepticism or illusionism, which denies to the intellect its natural primacy; naturalism, which rejects the revealed order; and "angelism" or individualism, which leave the mind prey to conflicting opinions. Finally, the Popes of seven centuries are quoted in approbation of Thomas as the Common Doctor. The author sees the coming conflict of the Church to be in the field of metaphysics clouded with the threat of pseudo-mysticism; and exhorts Catholic writers to drink deep at the fount of Thomistic wisdom. It is a magnificent tribute to St. Thomas from one who has made perhaps a more thorough study of the Master than any layman, at least in our own generation. A certain misgiving, however, arises, as to whether the very vehemence of Maritain's expressions of admiration may not hinder, with English-speaking readers, some of the understanding that he is trying to create. Could not the author have devoted more of his space and talent to overcoming modern prejudices against the schematic and *a priori* traits of scholasticism; to giving the secular reader a taste of that delectable mental quality, that "word of wisdom," which so endears St. Thomas to those who know him? Readers might be more convinced that St. Thomas really is supreme and unique, if all the spotlight were not confined to him; if his relationship were briefly pointed out to St. Augustine, the Eastern Fathers, and to Scotus and Bonaventure; and if the liberty were seen that the Church permits to his commentators. The impression, thus, of a convert heralding an absolutely unique "find" would be overcome. The argument, too, would be helped by pruning out a fair amount of repetitions, which give the impression that various lectures were rather loosely edited into one. Would all Thomistic authorities agree that the question of the (real) distinction between essence and existence (page 125), is a "primary question"? While in general Mr. Scanlan keeps up the high level established by his former translations of Maritain, he nods at times, as, for instance, on page 124 ("in face of").

J. L. F.

The Historical Evolution of Modern Nationalism. By CARLTON J. H. HAYES. New York: Richard R. Smith, Inc. \$3.50.

Dr. Hayes has written a learned and lucid treatise upon the origins and development of modern nationalism. The evolution of "humanitarian" nationalism into contemporary "integral" nationalism is brilliantly depicted. Some may consider that Dr. Hayes at times advances extreme views. He writes calmly, but is clearly "internationalist" in outlook and sympathy. He will receive no laurel wreaths from "one hundred per centers." Only a few points can be noticed here. "Integral" nationalism is the perversion of the virtue of patriotism. It is bellicose, intolerant, and the root of international animosity and war. Maur-

ras is the most brilliant and candid exponent of "integral" nationalism; and his frankness at least reveals the naked truth, and exposes the utter incompatibility between this theory of national selfishness and the teachings of the Gospel. "Integral nationalism" is shocking to behold—at Paris! But Dr. Hayes does not hesitate to attack manifestations of nationalism amongst us. He is severe in his judgment upon American chauvinism and American selfishness in the international sphere. Many will resent his strictures; but the reviewer is not among their number. The book is judicial, but somewhat pessimistic in tone. Our grandfathers believed that universal education and a free press would dispel ignorance, and usher in an era of "enlightenment." But education and the newspaper have become the chief agents of nationalistic propaganda. The "Captains and the kings depart"; but their place is largely taken by imperialistic capitalists and journalistic demagogues. Each nation sees the mote in its neighbor's eye; the beam in its own eye is unrealized. Americans commonly think that "Uncle Sam" is a bewhiskered apostle of gentleness and light; but his reputation in other nations is quite different. No people is conscious of its own nationalistic bias. Dr. Hayes does not greatly emphasize the religious aspect of nationalism; though he deals with this angle of the problem in several places. Catholics have a real duty to combat the excesses of nationalism. And this duty, like charity, begins at home. It is startling to see how many Catholics are tainted with the virus of chauvinistic nationalism. The Gospel of Love has a place in international relations; and the Catholic spirit, while truly patriotic, is also one of sound internationalism. The Faith has no deadlier foe, in this reviewer's opinion, than "integral nationalism." It is insidious; it is hateful; it is the very negation of Christian fraternity.

L. K. P.

The Religion of Man. By RABINDRANATH TAGORE. New York: The Macmillan Company. \$2.50.

One can easily imagine the throng of notables who attended these, in one sense, captivating discourses from the Indian viewpoint enlivened by all the pleasing arts of the poet; and who heard with reverent awe those talismanic names of Brahma, Upanishad, Zarathustra, Yoga, and the like. Not that there is any desire to ridicule an earnest seeker or seekers after truth, such as is the author, but it is sad that men will run after a false prophet from abroad when they might as easily find the truth at home. That Mr. Tagore must be a false prophet or teacher is patent from the aim expressed in the opening pages. The idea of the humanity of our God or the divinity of Man the Eternal is the main subject of this book; which of course is sheer Pantheism. The thought of God, he tells us, did not grow in his mind through any process of philosophical reasoning, but followed the current of his temperament from early days until it suddenly, as he narrates afterwards in detail, flashed into his consciousness with a direct vision. Such a vision depending on temperament, especially a poet's, might well be suspect and yet he speaks of it as if it were a Divine revelation. It needs no philosophic process but merely the motive power of reasoning to acquire the certainty that this universe on whose evolution Tagore expends so many chapters assuredly demands an ultimate efficient cause altogether distinct from it. Vitiating by this error which pervades the whole, the book can have little interest for a Catholic except perhaps as a psychological phenomenon revealing the force of a powerful imagination in obscuring the real issue.

H. T. C.

The Sisters of Mercy of Maryland. By SISTER MARY LORETTO COSTELLO. St. Louis: B. Herder Book Company. \$3.00.

It is well for the Catholic laity that books dealing with the lasting and ennobling work of our nuns are being offered for historical as well as spiritual profit. As most of us have taken our nuns for granted for years, it may arouse our intellectual interest in them to know they have an inspiring history. In the present detailed work the authoress describes the many activities of the Sisters of Mercy of Maryland in their schools, hospitals,

and asylums and she does it with the grace of one who loves her task and with the conviction of a follower of Mother McAuley. Sister Loretto has given to her work much critical application and is to be respected for her judiciousness in selecting details that add to her fascinating story of self-sacrificing women. The book is written with spirit and devotion, and though it has more particular appeal for those who live in the land of the Calverts, yet it deserves the attention of anyone who is interested in a very human and a very helpful history.

V. J. H.

Light Horse Harry Lee. By THOMAS BOYD. New York: Scribner's. \$3.50.

Thomas Boyd, like Vergil, sings of arms and warlike heroes. Besides a sharply etched cameo of Mad Anthony Wayne he has written several accurate war novels, notably "Through the Wheat," an episode of the World War. In "Light Horse Harry Lee" he has interlarded the character of the Revolutionary leader with the customs, manners and social life of the period. With authority and sympathy he follows the Lee fortunes in weal and woe. Particularly captivating are his descriptions of Lee's campaigns in the South. In his narrative of the siege and capture of the British forts in South Carolina, the author's style is almost reminiscent of Froissart. He treats at length of Lee's part in the war in the South under Nathaniel Greene, whom Lee idolized, and in doing this he lays bare to the reader the splendid work done by the men under Greene, Lee, Marion, and Sumter, and the great part they played in bringing the Revolution to a successful conclusion—a field long neglected by historians. He reveals that it was Lee's plan which forced Cornwallis into Virginia and to his destruction at Yorktown. Lee's life after the war is also vividly pictured—his struggle to have Virginia ratify the Constitution, his success, his three terms as governor, his leadership in the mock heroic suppression of the Whisky Rebellion, his term in Congress, his great devotion throughout his life to George Washington, his Federalist ideals shattered one by one, his financial depletion, his part in the Baltimore Riot, and afterwards his rapid decline and death away from all his loved ones. Lee's was a pathetic life, and Mr. Boyd awakes our sympathies for his unfortunate investments in land, and shows that Lee's improvidence was not due to a wasteful nature but to a desire to make his wife happy and at the same time to give vent to those generous impulses which were a part of his inheritance. Lee married into two of the richest families in Virginia, he himself inherited the broad lands of Stratford from his father, and yet he spent some days in a debtors' prison, as also did his debtor, Robert Morris. He lent money to Morris, sold land for which he was never paid, and then bought land which was a failure, started the short-lived Potomac Canal plan, and when his debtors could not pay him he had to go to prison for his inability to pay his creditors. Boyd's style and careful scholarship will lift Light Horse Harry Lee out of the twilight of legend and fable into the realm of authentic yet readable history.

J. N. S., Jr.

BOOKS AND AUTHORS

Shrines and Pilgrims.—A. J. Francis Stanton's spiritual trek from the Non-conformist ministry to Rome is the subject of "Impressions of a Pilgrim" (Kenedy. \$2.75). Interesting as the autobiography of a soul in search of peace and "mental coherency in religious matters," the narrative gets an added charm from its British coloring and the author's frequent digressions. There are, for example, chapters on such divergent topics as spiritualism, monasticism, pulpit eloquence, and Anglo-Catholicism. Mr. Stanton is especially felicitous in his style. Thus we read: "Determinism means despair and the survival of the fittest. Catholicism means the fitting of any man to survive." And discussing environment he says: "Unless, however, the *man* is changed, the seeds of vice will take root anywhere. Go where you will, the devil has been there before you. The vices of Gomorrah might be found in a garden city; certainly Sodom was not a slum."

And: "Ancestry and environment may determine the *nature* of life's handicap, but we must determine the issue of it. To explain the decadence in moral standards among the sects he insists that, "Private judgment in theology means, logically, private judgment in morals." And he tells his readers that in the last analysis there is but one question for the inquiring Protestant, the question of Authority. "No special dogma presents any difficulty if one can believe and accept an authority on which all Christian dogmas rest."

The Church of Our Lady of Montallegro on the mountain summit above Rapallo has probably little or no meaning for most people. However, E. Vincent Wareing in "Rapallo's Mountain Shrine" (London: Harding & More. 75c.) tells the story of how he promised to promote a pilgrimage of English-speaking people to the shrine and of how the pilgrimage eventuated. A number of illustrations add to the charm of the narrative, while an epilogue recounts how His Eminence Cardinal Bourne also safely accomplished the pilgrimage last year, thus following in the footsteps of his illustrious namesake St. Francis de Sales. The adverb *safely* is inserted because the reader discovers that reaching the *santuario* is no easy task.

Reminiscing on the churches that have influenced his long life and as a tribute of appreciation to the Holy Name Society of Brooklyn, Henry Baldwin Tibbits, a convert, has published a limited edition of "Church Affiliations" (1427 E. Seventeenth St., Brooklyn, N. Y. \$1.00). It is the simple narrative of the major churches which have had influence whether on his Protestant or Catholic practices. While in no sense a history of any particular house of worship it gives informative personal details about a number of places that may be of some value to those who are interested in local church history.

Sociology.—"Birth Control and are Legal Separations Abused?" (Little, Ives), by Matthew Liotta, M.D., is a small book on an important subject. While the matter of the booklet is splendidly sound, the contents are thrown together in a rather haphazard fashion which, it is to be feared, will defeat the purpose of the book.

Mary Ware Dennett's "The Sex Education of Children" (Vanguard. \$1.75) is written with apparent sincerity although expressions such as "churchianity" reveal the propagandist rather than the scientific attitude of mind. It contains some principles which are not only subversive of morality but are also in opposition to the opinions of far-seeing doctors. Such principles, rather than "setting a child on its way to a happy, well-balanced life," as the blurb states, are sure to have the most harmful effect.

Priedieu Papers.—Mother Clare Fey, foundress of the Congregation of the Sisters of the Poor Child Jesus, is not unknown to the religious minded. Holy and prayerful, she has fortunately left her spiritual daughters and through them the Faithful generally many of her ascetical notes. In "Jesus the Crucified" (Benziger. \$1.25), some of these, dealing with the Passion, have been gathered together and translated. Meant to serve as meditation material, they are brief, pointed and practical. Less concerned with enlightening the mind than with exciting the affections and strengthening the will, they are mostly urges to the love of God, hatred for sin and a desire for the exercise of mercy, charity, patience, meekness and the other virtues illustrated during our Saviour's sufferings. One whole section of the meditations is based on the texts of the Good Friday *Improperia*.

As a substitute for the mental prayer that invalids not unusually find it difficult to make, the Rev. Robert Eaton has gathered together in "A Hundred Readings Intended Chiefly for the Sick" (Benziger. \$1.30) a series of spiritual readings based mainly on the Gospel episodes but in the thoughts that they suggest covering a wide variety of topics. Cardinal Bourne, who writes the preface, well summarizes their content and the fruit to be hoped from familiarity with them by saying that they will be a great source of help to those feeble and tired souls who find a morning meditation beyond their strength but who

feel drawn to closer union with God and are oftentimes at a loss for the assistance which their devotion needs. "In these readings they will see great principles simply and gently set forth, and they will contemplate the image of Our Divine Master who will be ever before their eyes, leading them to find in Him the consolation of their lives and the model in whose steps always they are to tread."

Two little booklets published by Benziger (95c. each), of which Romano Guardini is the author, the one, "Sacred Signs," translated by G. C. H. Pollen, S.J., the other, "The Spirit of the Liturgy," translated by Ada Lane, will do much towards enlightening their readers about the symbolism of many of the commonplaces in the Church's liturgy. The author, who is at the forefront of the liturgical movement in Germany, is chiefly concerned not with historical or dogmatic aspects of the liturgy, but with bringing out the significance of the things symbolized. In "Sacred Signs" the meaning of incense, ashes, the altar linen, holy water, etc., are beautifully and inspiringly discussed. While the essays in "The Spirit of the Liturgy" are concerned more with its nature and significance, there is, however, one chapter in lighter vein, "The Playfulness of the Liturgy." Both volumes afford much to think about, and familiarity with them will be bound to excite a deeper appreciation of the why and wherefore of the Church's liturgy.

Apologetics.—Father Martindale, S.J., is sure to write something both pleasing and profitable, and he has fulfilled his wonted promise in "Bill" (Benziger, \$1.90). "Bill" begins to think religion when "the man working next to me suddenly gave a grunt and a sort of jump and fell down in a heap...and he was dead." "Bill" formerly of Vauxhall, now of New Zealand, has a worthy counsellor in Father X. in England. Their letters back and forth unfold much apologetics dealt out with a canny knowledge of human nature.

"Apologetics" (Herder, \$2.00), by the Rev. Paul J. Glenn, is a formal study of the Catholic religion. While the sub-title calls it "A Class Manual in the Philosophy of the Catholic Religion," it is to be hoped that its use will not be confined to the classroom. In the traditional, orderly manner it treats first of the existence of God, then of the nature of religion, the existence and teaching of Christ, and finally of the Church. Each subject is handled clearly and interestingly. In the introduction, the author insists on a point that cannot be stressed too much, the duty of educated Catholics to inform themselves on the teachings of the Church that they may be ready to give a reason for the Faith that is within them. They should not excuse themselves by saying that they believe that their Church is the one true Church, and therefore that they have no need for scientific study of its claims. They should be ready by their knowledge to help others to attain that same belief. The book is recommended earnestly to educated Catholics and non-Catholics.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ECONOMIC LIFE OF SOVIET RUSSIA, THE. By Calvin B. Hoover. \$3.00. Macmillan.
FACT AND STORY READERS. BOOK VI. By Suzzallo, Freeland, McLaughlin and Skinner. American Book Co.
FINE GOLD OF NEWMAN, THE. By Joseph J. Reilly. \$2.50. Macmillan.
FLAME ON ETHIOPIA, THE. By Hector Bolitho. \$2.00. Appleton.
FOUR HANDSOME NEGRESSES. By R. Hernekin Baptist. \$2.00. Cape and Smith.
GAY MADELO. By Ethel Calvert Phillips. Junior Literary Guild.
JEANNE D'ARC AT ROUEN. By Clarence W. Mendell. \$1.00. Yale University Press.
MUSEUM COMES TO LIFE, THE. By Maribelle Cormack and William P. Alexander. American Book Co.
NORTH AMERICA. By Lucy Sprague Mitchell. Junior Literary Guild.
OLD BOWERY DAYS. By Alvin F. Harlow. \$5.00. Appleton.
OMNIBUS, THE. By Jules Verne. Junior Literary Guild.
OREGON TRAIL, THE. By Francis Parkman. Junior Literary Guild.
PSYCHOLOGY OF SCHOOL MUSIC TEACHING, THE. By James L. Mursell and Mabelle Glenn. \$2.40. Silver, Burdett.
QUI A BRULE JEANNE D'ARC? By Paul Donceour S.J. Flammarion, Paris.
ROBIN AND JEAN IN FRANCE. By Lawrence S. Williams. American Book Co.
ROCKNE. By Warren Brown. \$2.50. Reilly and Lee.
STORY OF SCIENCE, THE. By David Dietz. \$3.50. Sears.
TOBY CHIPMUNK. By Margaret J. McElroy and Jessica O. Younge. American Book Co.
WAY TO RECOVERY, THE. By Sir George Paish. \$2.00. Putnam.

Silver Trumpets Calling. Old New Orleans. Simpson. A Richer Dust. Lillies of the Alley.

In "Silver Trumpets Calling" (Macmillan, \$2.50) Lucille Borden has set before herself a difficult task, that of drawing a true and complete picture of the great religious persecution in Russia with the suffering and heroism of its victims. She has succeeded magnificently. Her book will move the Catholic reader to prayer. While the novel deals chiefly with the efforts of four young people who have consecrated themselves to the daring work of saving little children to the Faith, the story shifts from Russia to Paris and Rome and vividly portrays the heroic loyalty of the emigrés to their religion. Beautifully written, authentic, a superb and deeply moving account of the passion of the Catholic Church in Russia, Mrs. Borden's novel is the choice of the Catholic Book Club for July.

When one's eye catches sight of the decorations on box and jackets and inside covers by Edward C. Caswell and the frontispieces by Joseph Pennell, one feels that a treat is promised the reader of "Old New Orleans" (Appleton, \$5.00,) by Frances Tinker and Edward Laroque Tinker. We are ready to avow that the promise is kept by the writers of these little books. Undoubtedly they undertook no easy adventure. To exploit once more the field worked over by such men as Lafcadio Hearn and George W. Cable was venturesome indeed. But it is evident that New Orleans, one of the three most charming American cities, has, in its less remote past, resources of romance, history and culture hitherto unsuspected by most of us and well worth knowing. These resources are clustered in the four volumes before us around four slender romances, two of them tragic, one melodramatic and one pure opera-bouffe. Each story is typical, in theme and setting, of the decade in which it is laid; thus the social, economic, religious, and political characteristics and atmosphere of the Creole population of the city in the 'sixties, the 'seventies, the 'eighties and the 'nineties respectively pass before us in vivid panorama. While we regret the Ibsenesque denouement of what was heading towards a noble tragedy and a whiff of sensual realism in a skit otherwise worthy of Gilbert and Sullivan, we must declare this little box to contain a real treat. Anyone who believes that stuffy monotony pervaded our continent prior to the great Shavian invasion owes it to himself and his country to read these books.

Edward Sackville-West has written a novel that is truly great. "Simpson" (Knopf, \$3.00) is a study of a remarkable soul. Brought up in most unpleasant family surroundings, Simpson decides that she will never marry. At the same time, in nursing a younger sister and brother whom a selfish mother has left entirely to her care, she finds the work that is to occupy her for life, the care of children. The novel tells of her experiences with the various children she nurses. It is a movingly beautiful story which the author unfolds as he makes Simpson's character and the characters of her children grow before us. Hers is a circumscribed soul with a rather narrow outlook on life, but a soul that is great in its unselfishness and single-mindedness.

The clash between the generations has been brilliantly dealt with, by Storm Jameson in "A Richer Dust" (Knopf, \$3.00). The book continues the life story of Mary Harvey, leading character in Miss Jameson's two former novels, "The Lovely Ship" and "The Voyage Home," and ends with her death. Shrewd, immensely successful in business, and with a vigorous grasp of current affairs, this lonely old lady clings obstinately to her Victorian convictions and traditions and refuses to sympathize with the vague ideals and shifting ambitions of the War generation, typified in her grandson Nicholas Roxby. The book is marred by a number of sensuous passages, but in Mary Harvey the author has added a finely drawn and notable character to modern English fiction.

"Lillies of the Alley" (Appleton, \$2.00) is another delightful book of Negro stories from the pen of Octavus Roy Cohen. A deal of rollicking, quiet humor and of clear insight into human nature awaits the reader.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Enrolling the Deceased in Confraternities

To the Editor of AMERICA:

In the issue of AMERICA for June 13, The Pilgrim returns to the subject of membership in Mass Associations; and, since the topic is now of general interest, it might prove enlightening to The Pilgrim's readers that other documents exist besides those of August 14, 1889, August 25, 1897, and August 10, 1899, which are quoted or referred to by the author of "With Scrip and Staff."

There is, for instance, a letter of the Cardinal Secretary of State, dated March 26, 1925, Nro. 40570, addressed to the Founder of the Seraphic Mass Association, upon the occasion of the twenty-fifth anniversary of foundation. In this communication Cardinal Gasparri says:

The Holy Father paternally encourages this beneficial association by which he is assured of the diffusion of the mission ideal, and the increase of all those means of the apostolate through which the Faithful can further the Divine work of the propagators of the Gospel of Jesus Christ, and become participants in the fruits of the Holy Masses and of the great merits which the missionaries acquire by their sacrifices.

Pope Pius XI, in thus giving his approval of the Association, was following the precedent established by his illustrious predecessors, Pius X and Benedict XV.

Certainly the Cardinal Secretary of State knew that the Association contains on its registers chiefly the names of the deceased who are participants in the fruits of the many thousands of Masses offered each year by the Capuchin Order. It would indeed seem strange that so eminent a canonist as Cardinal Gasparri would express the approval of the Pope and his own warm praise for an Association which would run counter to the wishes of the Church.

The Pilgrim states that "such confraternities and pious unions . . . are destined for the living and not for the dead," according to Beringer. Strange as it may seem the Association approved of in this instance is destined primarily for the dead—but admits living members as well.

Yonkers, N. Y. (REV.) APOLLINARIS BAUMGARTNER, O.M.Cap.

[The passage quoted by Father Baumgartner from Cardinal Gasparri's communication does not appear to contradict any of the Beringer texts cited by The Pilgrim.—Ed. AMERICA.]

Spain in the News

To the Editor of AMERICA:

Much of the recent Spanish news is still tinged, to put it mildly, with propaganda. Catholics are puzzled, and others misled, by this campaign. Let me take just a few examples.

"Spain is priest ridden." Is it? According to the "Anuario Estadístico de España" for 1927, there were 35,400 priests in Spain for a Catholic population of about 22,000,000, i.e., one priest for about every 700 Catholics. In the United States we have 27,000 priests, in round numbers, for 20,000,000 Catholics: one for every 750. Nobody thinks we are "priest ridden."

In Barcelona there is one priest for every 1,125 population, Catholics by birth at least; in the Archdiocese of New York (figures for 1931) there are 1,494 priests for 1,272,000 Catholics, or one for about every 800. In Madrid the ratio is about one to 1,200; in Boston it is about one to 1,000.

"Spain is monk ridden." According to the "Statesman's Year-book" for 1929, there were in Spain 12,219 male Religious, including all the lay brothers and young men in their studies. In this country there are 7,000 priests of Religious Orders and Congregations, not counting, of course, the brothers and students. The Catholic population is almost the same. Add brothers and students to the 7,000, and we are more "monk ridden" than Spain.

"Spain is illiterate." Wild figures are sometimes given, e.g., sixty or seventy per cent. Spain has a very severe literacy test. All over six years of age are counted illiterate if unable to

read and write. On this basis the actual figure is forty-five per cent. Our own figures look far better, of course, but our Census Bureau classes as illiterate only those over ten years who are unable to write in any language. Besides, Spain's improvement has been steady. Even five years ago, there were 3,000,000 children in the Spanish schools—a fair figure, compared to other European countries, though it still leaves much to be desired.

One word more. There are five Freemasons in the present Provisional Government, i.e., the 6,000 Masons of Spain have five representatives among the Cabinet heads of that Catholic country. Is there any outcry about Spain being "Mason ridden"?
New York. L. K. P.

To the Editor of AMERICA:

According to the Census Bureau, we have in this country 222,202 clergymen of all denominations, not counting deaconesses, nuns, female secretaries, etc. This makes an interesting comparison with Spain. Publish the facts, and even the *Nation* will see the error. . . .

Los Angeles.

H. L. PATTERSON.

"Literary Efforts and Catholic Apathy"

To the Editor of AMERICA:

I was amazed at the article under the above title, by Father Stimson, S.J., in the issue of AMERICA for June 6. There is certainly something wrong somewhere!

Let me quote my personal experience. It may be typical of not a few, and it may suggest ideas that would warrant further attention. In the first place, I never went to a Catholic school or college. I am a graduate of one of our prominent eastern universities. While there, I formed very little contact with things Catholic. Therefore, when I got away from home, I really knew nothing about Catholic literature or publications. My practical Catholicism amounted to going to Mass, etc. Then a relative sent me AMERICA. I had never heard of it until I received that gift subscription. I have been very grateful as I have never received a more worth-while present. It has changed my whole outlook on Catholicism, and has been of great benefit to me in every possible way. Later I heard about the *Commonweal*—through the merest accident—and I am now a subscriber to it. The *Catholic World* I saw first in the Los Angeles Public Library. Then I subscribed. I read them all in preference to everything else.

I have talked with intelligent Catholics about AMERICA, and they say it is a little too deep! I tell them differently. However, that seems to be a fairly common notion, though I do not know why. I have found many, of course, who have never heard of AMERICA or the *Commonweal* or the *Catholic World*. I cannot blame them, for the same was true in my case.

Now I believe that these magazines should be read by any Catholic who wants to be well informed. I do not believe there is any other way of accomplishing the good that will come from Catholic Action. I have thought a good deal about how to build up a circulation list that will count, and I am making the following suggestion for what it is worth.

Every parish has some organizations, such as the Holy Name Society or the Ladies' Altar Society, to which a member of nearly every family in the parish belongs. Why would it not be possible to have current copies of these magazines at the meetings of these groups, and have them read and intelligently discussed? Catholic literary clubs, too, should devote time to the discussion of recent books or current events as portrayed in these magazines. If parish priests would urge people to subscribe and read, they would be able to accomplish much.

This seems a logical first step in the campaign against "apathy," for it is through the Catholic press that our people can best be made aware of the Catholic Book Club, the literary offerings of Catholic publishers, the Catholic books of the secular publishing houses, etc.—to say nothing of all the social and cultural activities not precisely in the literary field.

Laguna Beach, Calif.

C. H. S.